The Rulers of Russia....

AMERICAN EDITION REVISED AND ENLARGED **25c**

LISTEN TO FATHER COUGHLIN'S BROADCASTS

"For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other." (Encyclical Letter of Pius XI, *Divini Redemptoris,* on Atheistic Communism.)

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THE RULERS OF RUSSIA

AMERICAN EDITION

THIRD EDITION, REVISED AND ENLARGED

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FOREWORD TO THE THIRD EDITION.

In his well-known book, *Genève contre la Paix*, pp. 83-92, Count de St-Aulaire, former Ambassador of France at Madrid and London, gives an interesting account of a "lecture" on the Mission of Israel amongst the nations, by a Jewish banker of New York. The "lecture" was "delivered" at an international dinner at Buda-Pesth in 1919, only a few days after the collapse of the Judaeo-Bolshevist domination of Bela-Kuhn over Catholic Hungary. The Count explains, by way of introduction, that a number of Jewish revolutionaries, who had been expelled from Hungary, had returned there in American uniforms after the armistice, and that their reports guided President Wilson in his attitude towards all that concerned the interests of Israel. This explains in particular, adds the Count, the President's scandalous partiality towards the Bolsheviks. In reply to the question how it was possible for high finance to favour Bolshevism, which is hostile to property, movable and immovable, the Jewish banker began by explaining that those who are astonished at the alliance between Israel and the Soviets forget that the Jewish nation is the most intensely national of all peoples and that Marxism is simply one of the weapons of Jewish nationalism. Capitalism, he added, is equally sacred to Israel, which makes use of both Bolshevism and Capitalism to remould the world for its ends. The process of renovation of the world is thus carried on from above by Jewish control of the riches of the world and from below by Jewish guidance of revolution. Israel has a divine mission, in fact Israel, become its own Messias, is God. Israel is purifying the idea of God and at the same time preparing the way for the definitive triumph of the chosen race. Thus, the banker concluded, Jewish power of organisation is manifested at one and the same time by Bolshevism with its delirium of destruction and by the League of Nations in the sphere of reconstruction.

The "lecture" given by this Jewish banker came back to my mind when I learned that the information given in the document quoted by me, briefly on page 27 of this pamphlet and at length on pages 88–91 of *The Mystical Body of Christ in the Modern World,* had been called in question in New York. It occurred to me that he might be asked to repeat the "lecture" in public and thus enlighten my critics far more effectively than I could hope to do. Accordingly, I asked the well-known authority on Judaeo-Masonic subversive activities, M. L. de Poncins, to find out from the Count de St-Aulaire if he had taken note of the name of the banker. The Count courteously replied that he had not done so, but he added that "the 'lecture' being the expression of the mentality not of an individual but of a group, every Jewish banker of New York would have said exactly the same in a moment of sincerity." (Letter of 19th March, 1939.)

Proximate Preparations of the Russian Revolution

I intend to examine the whole question at length in a book upon which I am engaged, *The Mystical Body of Christ and the Organisation of Society.* For the moment, I will content myself with quoting a few documents that are not as well known as they ought to be. One is the secret report received by the Imperial Russian General Headquarters from one of its agents in New York. This report, dated February 15th, 1916, was made known to the world by the Russian writer, Boris Brasol in his book, *The World at the Cross Roads.* It runs in part as follows: "The Russian Revolutionary Party of America has evidently resumed its activities. As a consequence of it, momentous developments are expected to follow. The first confidential meeting which marked the beginning of a new era of violence took place on Monday evening, February 14th, 1916, in the East Side of New York City. It was attended by sixty-two delegates, fifty of whom were 'veterans' of the revolution of 1905—the rest being newly admitted members. *Among the delegates were a large percentage of Jews, most of them belonging to the intellectual class, as doctors, publicists, etc., but also some professional revolutionists.* . . . The proceedings of this first meeting were almost entirely devoted to the discussion of finding ways and means to start a great revolution in Russia as the 'most favourable moment for it is close at hand.' It was revealed that secret reports had just reached the party from Russia, describing the situation as very favourable, when all arrangements

for an immediate outbreak were completed. The only serious problem was the financial question, but whenever this was raised, the assembly was immediately assured by some of the members that this question did not need to cause any embarrassment as ample funds, if necessary, would be furnished by persons in sympathy with the movement of liberating the people of Russia. In this connection the name of Jacob Schiff was repeatedly mentioned."

Mr. Boris Brasol adds, on pages 70 and 71 of the same work: "The full history of the interlocking participation of the Imperial German Government and international finance in the destruction of the Russian Empire is not yet written. . . . It is not a mere coincidence that at the notorious meeting held at Stockholm in 1916, between the former Russian Minister of the Interior, Protopopoff, and the German Agents, the German Foreign Office was represented by Mr. Warburg, whose two brothers were members of the international banking firm, Kuhn, Loeb and Company, of which the late Mr. Jacob Schiff was a senior member."

Robert Wilton's List of the Rulers of Soviet Russia

An eye-witness of exceptional value of all the events of the Russian Revolution is Robert Wilton, the Russian correspondent of *The Times* for seventeen years. Born in England but educated in Russia, he knew Russia like a Russian. During the war, this correspondent of *The Times,* on one occasion in 1916, took command of a section of the Russian army, of which the officers had been wounded, and behaved with such gallantry that he was decorated with the Cross of St. George. It was the first time that this exclusively military distinction had been conferred upon a civilian. In the Foreword to his French book, *Les Derniers Jours des Romanof,* from which I am about to quote, Robert Wilton says, that in order to ensure the accuracy of the work, he himself translated from Russian into French the official reports and original documents confirming his narrative. "I have done all in my power," he adds, "to act as an impartial chronicler." The list of names of the Rulers of Russia in 1918, which I am about to quote, is taken from pages 136-137 of this painstaking French study of the Russian Bolshevik Revolution. It is a noteworthy fact that this list is not to be found in the English edition of the same work, *The Last Days of the Romanovs,* published in September, 1920, by Thornton Butterworth.

According to the English review, *The Patriot,* of 20th February, 1930, after Robert Wilton had written in 1920: "The Jewish domination in Russia is supported by certain Russians . . . they are all mere screens or dummies behind which the Sverdlovs and the thousand and one Jews of Sovdepia continue their work of destruction," his chances in English journalism were gone. It is a well-known fact that he died in straitened circumstances in January, 1925.

On page 29 of *Les Derniers Jours des Romanof,* we read: "In order not to leave myself open to any accusation of prejudice, I am giving (on pages 136-137) the list of the members of the Central Committee, of the Extraordinary Commission and the Council of Commissars functioning at the time of the assassination of the Imperial Family. The 62 members of the Committee were composed of 5 Russians, 1 Ukrainian, 6 Letts, 2 Germans, 1 Czech, 2 Armenians, 3 Georgians, 1 Karaïm (Jewish sect), 41 Jews.[1] The extraordinary Commission of Moscow was composed of 36 members, including 1 German, 1 Pole, 1 Armenian, 2 Russians, 8 Letts, 23 Jews. The Council of the People's Commissars numbered 2 Armenians, 3 Russians, 17 Jews. According to the data furnished by the Soviet Press, out of 556 important functionaries of the Bolshevik State, including the above-mentioned, there were in 1918-1919, 17 Russians, 2 Ukrainians, 11 Armenians, 35 Letts, 15 Germans, 1 Hungarian, 10 Georgians, 3 Poles, 3 Finns, 1 Czech, 1 Karaïm, 457 Jews.

"If the reader is astonished to find the Jewish hand everywhere in the affair of the assassination of the Russian Imperial Family, he must bear in mind the formidable numerical preponderance of Jews in the Soviet administration."

On pages 136-138, then, of the same work, the author writes: "It is in the Central Committee of the Bolshevik Party that the governmental power resides. It was composed as follows in 1918: Bronstein (Trotski), Apfelbaum (Zinovieff), Lourie (Larine), Ouritski, Volodarski, Rosenfeldt (Kamenef), Smidovitch, Sverdlof (Yankel), Nakhamkes (Steklof).

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[1] There are some slight differences between this list and the one to which he refers and which is quoted further on.

Jews	9
Oulianof (Lenine), Krylenko, Lounatcharski, Russians	3
	12

"The other Russian Socialist Parties are similar in composition. Their Central Committees are made up as follows: S.D. Mensheviks, 11 members, all Jews; Communists of the People, 6 members, of whom 5 are Jews and one is a Russian; S.R. (Right Wing), 15 members, of whom 13 are Jews and 2 are Russians (Kerenski, who may be of Jewish origin, and Tchaikovski); S.R. (Left Wing), 12 members, of whom 10 are Jews and 2 are Russians; Committee of the Anarchists of Moscow, 5 members, of whom 4 are Jews and one is a Russian; Polish Communist Party, 12 members, all Jews, including Sobelson (Radek), Krokhenal (Zagonski) and Schwartz (Goltz).

"These parties, in appearance opposed to the Bolsheviks, play the Bolsheviks' game on the sly, more or less, by preventing the Russians from pulling themselves together. Out of 61 individuals at the head of these parties, there are 6 Russians and 55 Jews. No matter what may be the name adopted, a revolutionary government will be Jewish.

The Council of the People's Commissars comprises the following:—

Ministry or Commissariat	*Name*	*Nationality*
President	Oulianof (Lenine)	Russian
Foreign Affairs	Tchitcherine	Russian
Nationalities	Djougachvili	Georgian
Agriculture	Protian	Armenian
Economic Council	Lourie (Larine)	Jew
Food-Controller	Schlichter	Jew
Army and Navy	Bronstein (Trotski)	Jew
State-Control	Lander	Jew
State Lands	Kauffmann	Jew
Works	V. Schmidt	Jew
Social Relief	E. Lilina (Knigissen)	Jewess

Ministry or Commissariat	*Name*	*Nationality*
Public Instruction	Lounatcharsky	Russian
Religions	Spitzberg	Jew
Interior	Apfelbaum (Zinovief)	Jew
Hygiene	Anvelt	Jew
Finance	Isidore Goukovski	Jew
Press	Volodarski	Jew
Elections	Ouritski	Jew
Justice	I. Steinberg	Jew
Refugees	Fenigstein	Jew
Refugees	(Assistant) Savitch	Jew
Refugees	" Zaslovski	Jew

Out of 22 members, 3 Russians, 1 Georgian, 1 Armenian, 17 Jews.

The following is the list of members of the Central Executive Committee:

Name	*Nationality*
Sverdlof (President)	Jew
Avanessof (Secretary)	Armenian
Bruno	Lett
Breslau	Lett
Babtchinski	Jew
Boukharine	Russian
Weinberg	Jew
Gailiss	Jew
Ganzburg	Jew
Danichevski	Jew
Starck	German
Sachs	Jew
Scheinmann	Jew
Erdling	Jew
Landauer	Jew

Name	*Nationality*
Linder	Jew
Wolach	Czech.
Dimanstein	Jew
Encukidze	Georgian
Ermann	Jew
Joffe	Jew
Karkhline	Jew
Knigissen	Jew
Rosenfeldt (Kamenef)	Jew
Apfelbaum (Zinovief)	Jew
Krylenko	Russian
Krassikof	Jew
Kaprik	Jew
Kaoul	Lett
Oulianof (Lenine)	Russian
Latsis	Jew
Lander	Jew
Lounatcharski	Russian
Peterson	Lett
Peters	Lett
Roudzoutas	Jew
Rosine	Jew
Smidovitch	Jew
Stoutchka	Lett
Nakhamkes (Steklof)	Jew
Sosnovski	Jew
Skrytnik	Jew
Bronstein (Trotski)	Jew
Teodorovitch	Jew
Terian	Armenian
Ouritski	Jew
Telechkine	Russian
Feldmann	Jew

Name	*Nationality*
Froumkine	Jew
Souriupa	Ukrainian
Tchavtchevadze	Georgian
Scheikmann	Jew
Rosental	Jew
Achkinazi	Imeretian
Karakhane	Karaïm
Rose	Jew
Sobelson (Radek)	Jew
Schlichter	Jew
Schikolini	Jew
Chklianski	Jew
Levine (Pravdine)	Jew

Accordingly out of 61 members, 5 are Russians, 6 are Letts, 1 is a German, 2 are Armenians, 1 is a Czech, 1 is an Imeretian, 2 are Georgians, 1 is a Karaïm, 1 is a Ukrainian, and 41 are Jews.

The following is the list of the members of the Extraordinary Commission of Moscow:—

Name	*Nationality*
Dzerjinski (President)	Pole
Peters (Vice-President)	Lett
Chklovski	Jew
Kheifiss	Jew
Zeistine	Jew
Razmirovitch	Jew
Kronberg	Jew
Khaikina	Jewess
Karlson	Lett
Schaumann	Lett
Leontovitch	Jew
Jacob Goldine	Jew

Name	*Nationality*
Galperstein	Jew
Kniggisen	Jew
Latzis	Lett
Schillenkuss	Jew
Janson	Lett
Rivkine	Jew
Antonof	Russian
Delafabre	Jew
Tsitkine	Jew
Roskirovitch	Jew
G. Sverdlof	Jew[1]
Biesenski	Jew
Blioumkine	Jew[2]
Alexandrovitch	Russian[3]
I. Model	Jew
Routenberg	Jew
Pines	Jew
Sachs	Jew
Daybol	Lett
Saissoune	Armenian
Deylkenen	Lett
Liebert	Jew
Vogel	German
Zakiss	Lett

In all, 36 members of whom 1 is a Pole, 1 a German, 1 an Armenian, 2 are Russians, 8 are Letts, and 23 are Jews.

"Accordingly there is no reason for being surprised at the preponderating rôle of the Jews in the assassination of the Imperial Family. It is rather the opposite which would have been surprising."

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[1] Brother of President of Central Executive Committee.

[2] Count Mirbach's assassin.

[3] Blioumkine's accomplice.

According to the erudite Russian writer, Petrovski, in *La Russie sous les Juifs*, p. 79, "Nicholas II, the Imperial Family and the faithful members of his suite, were shot by the Jew, Yourowsky, assisted by the Jews, Golostchokine and Voïkoff, in obedience to the order sent from Moscow by the Jew, Sverdloff, and with the approval of the Council of the People's Commissars." We have seen the composition of the Council.

Pope Pius XI and the Preparation of the Russian Revolution

Pope Pius XI wrote as follows in the Encyclical Letter, *Divini Redemptoris:* "For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other." In this pamphlet, I have outlined some of the historical evidence which goes to prove that those "strangers to the real interests of Russia," who are experimenting with this Marxian plan elaborated years ago, are members of the Jewish nation, and that Communism is the latest and, up to the present, the most decadent materialistic phase of the opposition of that nation to the Supernatural Messias.

Some Points of Detail

Since the first publication of this pamphlet, doubts have been expressed about the accuracy of some details contained therein, especially about the language in Lenin's home and about the Jewish nationality of Madame Kollontai, Piatakoff and Karakhain. I have dealt with the question of Lenin's nationality at some length in this edition, on pages 25 to 27, without, however, pretending to be able to settle the question definitely. Madame Kollontai is spoken of as a Jewess and Piatakoff and Karakhain are given as Jews in the document quoted from the "Defender" of Kansas for the period 1935–1936. I have since discovered that this list is probably taken from a pamphlet in French, *Les Juifs en U.R.S.S.*, published by *Les Nouvelles Editions Nationales* of Paris. The lists of names in the French pamphlet are quoted

from another pamphlet in Russian with the same title and they are preceded by an introduction from the pen of a former secretary of a Communist "cell." In spite of these guarantees of special knowledge, it is almost certain that Madame Kollontai is not a Jewess but a Russian. There was a Russian revolutionary named Piatakoff, but I have not been able to discover if he is identical with the Piatakoff mentioned as a Jew in the "Defender" and in the French pamphlet. I have been also assured that Karakhain is an Armenian, not a Jew. In Robert Wilton's list, quoted in the Foreword, there is a Karakhane who is a Karaïm, which means that he is a member of the Jewish sect of the Karaites. That may account for the conflicting statements about him.[1]

The doubts raised about these points of detail only serve to confirm the overwhelming truth of what Robert Wilton wrote in *The Last Days of the Romanovs:* "The Jewish domination in Russia is supported by certain Russians . . . they (the Jews), having wrecked and plundered Russia by appealing to the ignorance of the working folk, are now using their dupes to set up a new tyranny worse than any the world has known." That tyranny is kept in existence by the same means by which it was set up. "In *Red Dusk and the Morrow*" (page 303), by Sir Paul Dukes, formerly Chief of the British Secret Service in Russia, we read that a Lithuanian asked a prominent Bolshevik how the regime was maintained. The answer was: "Our power is based on three things: first, on Jewish brains; secondly, on Lettish and Chinese bayonets; and thirdly, on the crass stupidity of the Russian people." One must deprecate the horrible insult to the unfortunate Russians whose natural leaders have been murdered, but the statement may otherwise be taken as a fairly accurate summary of the situation.

The War, September, 1939——?

This little book and the previous portion of this Foreword

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[1] From the *Encyclopaedia Britanica,* vol. 18 and from the *National Encyclopaedia,* we learn that the Karaites were a Jewish sect which came into existence at Bagdad about the middle of the eighth century. The founder of the sect was the Rabbi Anon ben David. The Karaites appear to have been influential in the earlier period of their history, but at the present day, the sect is small and insignificant. Its members are chiefly to be found in Southern Russia, Poland, Turkey, Egypt and Palestine.

had been written before war began between England, France, Poland on the one side, and Germany on the other. For years, anyone accustomed to Judaeo-Masonic methods could easily see that the "democracies" of England, France and the United States were being urged on to war against "Fascism." That was and is quite clear and certain. On the other hand, the world-programme of the Rulers of Russia involves the unceasing effort to get the capitalist countries into armed conflict. A statement made by Stalin, at a session of the Third International or Comintern in Moscow, in May, 1938, makes this manifest. *"The revival of revolutionary action on any scale sufficiently vast,"* said the Muscovite figure-head, *"will not be possible unless we succeed in utilising the existing disagreements between the capitalistic countries, so as to precipitate them against each other into armed conflict. The doctrine of Marx-Engels-Lenin teaches us that all war truly generalised should terminate automatically by revolution. The essential work of our party comrades in foreign countries consists, then, in facilitating the provocation of such a conflict. Those who do not comprehend this know nothing of revolutionary Marxism. I hope that you will remind the comrades, those of you who direct the work. The decisive hour will arrive."*[1] When the "democracies" had been sufficiently keyed up by all the means at the disposal of financial forces, a non-aggression pact signed by Stalin gave Germany hope of sufficient supplies to be able to withstand the blockade. Stalin had thus done his part to promote conflict, and can now watch the growth of exhaustion in the different countries, while awaiting the decisive hour for world-revolution. The attack on the Mass may even be begun by a repetition of the dismemberment of Poland. Long ago, Frederick the Great of Prussia invited Russia and Austria to a "mystic communion in the body of Poland" saying that it might not be for the good of their souls but that it would be for the good of their States. History repeats itself.

There are rumors of an anti-Jewish drive in Moscow. Some even go so far as to say that the death or deportation or imprison-

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[1] Quoted in *The Patriot*, May 25th, 1939. The *Pravda* of 7th November, 1938, contains a statement issued by Dimitrov, General Secretary of the Komintern, in which he says amongst other things: "We must prevent a criminal understanding between the Fascist aggressors and the British and French imperialist clique."

ment by Stalin of many of the Jews who, since the Bolshevik Revolution of October, 1917, have controlled the world activity of Moscow, is indicative of a Russian national anti-Semitic reaction. This reasoning is very superficial. In spite of the "purges," Jewish enthusiasm for Communism as seen, for example, in regard to Spain, has not diminished in the least, nor has there been that slacking off in the activity of Communist agents which inevitably follows quarrels in the central authority. In passing, it is worth recalling that many of those "liquidated" Jews were originally introduced into Russia by Jewish financiers acting in collaboration with the German Government.[1] So far as one can see at present, there may be some superficial reactions in Russia as a result of the German-Soviet Pact, but the fundamental orientation of Russia has not varied. The programme of World-Revolution as outlined by Stalin in 1938 still holds. If Jewish propaganda for Communism lessens in volume and intensity, not merely in passing but in permanent fashion, and if the activity of Communist agents grows less, then we may look for the existence of some kind of national reaction in Russia. If not, then all that will have happened is that some of the figureheads will have changed, while the secret controlling authority remains the same.[2] In the early days of the Bolshevik Revolution of 1917, there was resistance to the new orientation, on the part of some Jews in Russia, but it quickly died away. In this connection, it is interesting to note the announcement that the Jew, Karl Radek (Sobelsohn), though under guard since the Zinovieff trial, has been named head of the Soviet Russian Atheist party. He is one of the ablest of the older revolutionaries.

The reasoning outlined in the last paragraph is confirmed by the perusal of a remarkable book, excellently documented, entitled *"The Russian Face of Germany,"* which appeared in 1932 from the pen of Mr. Cecil F. Melville. Mr. Melville gives in detail the history of the collaboration between the German Army authorities and Soviet Russia. I will quote some extracts and allow them to speak for themselves. "The story I shall unfold in these pages is the story of Germany's two faces, the one turned towards West-

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[1] Cf. *The Mystical Body of Christ in the Modern World,* pp. 89-93.

[2] It is curious to find *Die Zeit,* a Yiddish daily of London, in substantial agreement with this, in its issue of 17 Sept., 1939. Cf. *The Patriot,* 19 Oct., 1939.

ern Europe, the other turned towards Soviet Russia. . . . It can be said, without any exaggeration, that from 1921 till the present day Russia has been able, thanks to Germany, to equip herself with all kinds of arms, munitions, and the most up-to-date war material for an army of several millions; and that, thanks to her factories manufacturing war material in Russia, Germany has been able to assure herself not only of secret supplies of war material and the training of officers and other ranks in the use of this material, but also, in the event of war, the possession of the best stocked arsenals in Russia. . . . The firm of Krupp's of Essen—Krupp the German *Canon-King* (*Kanonenkoenig*)—deserves a chapter to itself in this review of German war-industries in Russia. `It deserves a separate chapter . . . because its activity upon Soviet territory has grown to tremendous proportions. . . . The final consolidation of the dominating position Krupp's occupy in Russia, was the formation of a separate company 'Manych' to which the Soviet Government granted a liberal concession. . . . Negotiations concerning these concessions for the company were conducted in Moscow, for several months. . . . Gradually there was formed in Russia a chain of experimental training camps, and artillery parks (ostensibly eliminated by the Treaty of Versailles). These are under the management of German officers, and they are invariably teeming with Germans either arriving to undergo a course of training, or leaving after the completion of the course. . . . At the time of writing (1932) interest is growing in the rising star of Herr Adolf Hitler, the Nazi Leader. Herr Hitler is regarded as the protagonist *par excellence* of the Right against the Left in Germany, and, as a Hitlerist regime is anticipated before long, it may perhaps be argued that the *Dritte Reich* of the Nazis, the sworn enemies of Communism, would not tolerate the Reichswehr-Red Army connection. Such a conclusion would be inaccurate to the last degree. . . . Stalin, the realist, would have no qualms in collaborating with a Hitlerist Germany. But more important than this are the following facts:— The Reichswehr Chiefs and their political allies amongst the civilian politicians and officials have succeeded in nursing their Eastern orientation, their underground military collaboration with the Soviets, in spite of all the changes of political regime in Germany since the end of the war. It has made little or no difference to them whether the Reich Government has been composed of men of the Right, the Centre, or the Left. They have just con-

tinued their policy uninfluenced by political change. There is no reason to suppose that they would change their course under a Hitlerist regime, especially when it is remembered that most of the aims, in external policy, of the Nazi leaders, are identical with those of the Nationalists and the military leaders themselves. Furthermore, there are the great German industrialists, of Nationalist colour, who are amongst the principal collaborators, on the war material side, with the Reichswehr Chiefs, and who are, therefore, hand in glove with the directors of the *"Abmachungen"* (Agreements) plot. Many of these great industrialists are contributors on a big scale to the Nazi party funds. A Hitlerist Germany would, therefore, have no qualms in continuing the collaboration with Soviet Russia. . . . The Reichswehr chiefs who are conducting the *Abmachungen* delude themselves that they can use Bolshevist Russia to help them in their hoped-for war of revenge against Europe, and then, in the hour of victory, hold the Bolshevists at bay, and keep them in their place. The more subtle psychologists at the Kremlin, of course, know better, but are wise enough to keep their knowledge to themselves. The fact, however, that this German-Russian plot will in the end, bring about the destruction of Germany, will not in any way reconcile Europe to its own destruction at the hands of Germany and Russia together."[1]

In spite, then, of Russia's design to bring about world-revolution, Prussia wants to make use of Russia to secure "the place in the sun" to which she thinks she is entitled. As far back as 1931, General von Seckt, the creator of the new German Army, the Reichswehr, set out the Prussian programme in a speech delivered on January 24th, 1931, before the Economic Society of Münster, in Westphalia. He said: "The goal of Russia is in the first instance a world-revolution. The nucleus of opposition to such plans is to be found in the capitalist powers, England and France in the first instance, with America close behind them. There follows a certain community of interests (of Russia) with Germany, which is being threatened by the demands of these powers. The most profound animosity of Russia is directed against Poland, the ally of the world Powers and Russia's immediate neighbour. Herein lies the point of Russia's closest rapprochement with Germany. . . . The fact that the Western Powers, by

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[1] *op. cit.*, pp. 4, 102, 114, 117, 120, 173, 174, 6.

helping Russia, expose themselves to a great danger is too obvious to require further proofs. . . . As far as we are concerned, this danger exists considerably nearer, but nevertheless our position between France and Poland compels us to try to remain in constant touch and in close understanding with Russia in order not to fall into complete dependence upon the Western countries. This position will remain compulsory for us no matter whether the present regime in Russia continues or not."[1] With regard to Poland, General von Seckt added that any understanding between Germany and Poland was out of the question. He held that German hopes for the future were intimately bound up with her relations with Russia, but that Germany should ruthlessly repulse any attempt at penetration on the part of Bolshevism. It is quite clear now that the Prussians in 1939, as in 1932 and before it, are to be reckoned amongst those who think, as Mr. Melville puts it, that they can play with the devil and win.

Russia's aims, or rather the aims of those who control Russia, have not changed. Trotsky, on the one hand, wanted world-revolution as the only secure bulwark for a strong Communist State in Russia. Stalin, on the other hand, wanted a strong Soviet Russian State as the only secure foundation for world-revolution. Stalin's point of view has been accepted by the controlling powers, and we have been allowed by the Russian Board of Censors, whose non-Russian nationality was certified to us by Mr. Douglas Reed in 1935, to peruse what they thought fit about the very elaborate elimination of the elements imbued with the Trotskyist ideals. Both Stalin and Trotsky, however, were and are instruments of those for whom Communism is a means. We must therefore bear well in mind that "the new Bolshevist orthodoxy of Stalin is probably more dangerous to Europe in the long run than the more spectacular methods of Trotsky and the more vocal methods of Zinoviev in the heyday of the Third International. I say more dangerous . . . and more formidable, because a more practical conception than the old Trotskyist idea. . . . It is just the growth of this Stalinist conception which has made possible the continuance on an ever-increasing scale, of the secret relationship between 'Red' Russia and 'White' Germany."[2]

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[1] Melville: *The Russian Face of Germany*, pp. 158, 159.

[2] *The Russian Face of Germany*, by C. F. Melville, pp. 169, 170.

Molotov's speech on the Russo-German Pact, at the beginning of September, 1939, has served as a partial foundation for the rumours of a "Russian" national reaction. Molotov, the Soviet Minister for Foreign Affairs, is reported to have said, when speaking of the Russo-German Pact before the Soviet Supreme Council: "People ask how the Soviet Union could consent to improve political relations with a state of the Fascist type (such as Germany); . . . but they forget that we hold the position of not interfering in the internal affairs of other countries . . ." Some have concluded from this that Hitler has induced the Russian Government to renounce Jewish International Communism and restrict its Socialistic ideology to Russia. They forget, however, that Molotov is surely a loyal follower of Marx and Lenin. He doubtlessly follows Lenin's instructions. "We deny all morality in the bourgeois sense," wrote Lenin, "for according to the bourgeois, morality has its origin in the Commandments of God . . . our morality, on the contrary, is entirely subordinate to the interests of the proletariat." Accordingly, a lie is not a lie when it serves the interests of the proletariat. Lenin admitted that he had accepted German money to make the Bolshevik Revolution, but he added: "I will make the same revolution in Germany with Russian money." Has Lenin's programme been scrapped? Again, if the Soviet has given up interfering in the internal affairs of other countries, why has Lozovsky, a Jew whose real name is Solomon Abramovitch Dridzo, been named permanent head of the Soviet Foreign Office and principal adviser to Molotov? According to *The Tablet* of July 15th, 1939, Lozovsky, is, *par excellence,* the Apostle of Revolution through war. "The truth then is," concludes the leader-writer in *The Tablet* just quoted, "that the Russian Comintern is still confessedly engaged in endeavouring to foment war in order to facilitate revolution, and that one of its chief organisers, Lozovsky, has been installed as principal adviser to Molotov. . . . A few months ago he wrote in the French publication, *La Vie Ouvrière,* . . . . that his chief aim in life is the overthrow of the existing order in the grea· Democracies."

Anyone who had read Mr. Melville's able study was not astonished at the ease with which the German Nazis did business with the Jewish officials of the Soviet. The tradition had long been forming. No wonder the German Bishops felt compelled to say in a Joint Pastoral Letter of 1935, that even the most anti-Bolshe·

vist circles, in spite of their protestations, were being infected with a spiritual Communism.

In his Letter of 2nd February, 1930, *On the Soviet Campaign against God,* Pope Pius XI wrote as follows "We were also at pains to ask the Governments represented at the Conference of Genoa, to make, by common agreement, a declaration which might have saved Russia and all the world from many woes, demanding as a condition preliminary to any recognition of the Soviet Government, respect for conscience, freedom of worship and of church property. Alas, these three points, so essential above all to those ecclesiastical hierarchies unhappily separated from Catholic unity, were abandoned in favour of temporal interests, which in fact would have been better safeguarded, if the different Governments had first of all considered the rights of God, His Kingdom and His Justice." The Governments of Europe refused concerted action for the rights of God. Now that war has broken out in Europe, Russia will make every effort to pursue her campaign against God.

In the splendid Encyclical Letter *On the Condition of the Church in Germany* (March 14th, 1937), Pope Pius XI said that "the first and obvious duty the priest owes to the world about him is service to the truth, the whole truth, the unmasking and refutation of error in whatever form or disguise it conceals itself." During the terrible conflict that is now raging in Europe, one of the greatest services that can be rendered to the cause of truth is to warn the world of the ulterior revolutionary designs of the Rulers of Russia. They aim everywhere, as in Spain, at the elimination of the love of Our Lord. Their efforts in Spain have terminated in a glorious victory for Christ, and to-day, the Feast of the Exaltation of the Holy Cross, the Crucifix is being solemnly reinstated in the schools of Madrid and of the provinces, from which it had been banished. "Spain's victory has mainly been a victory of the Cross, and our war was fought as a crusade against the enemies of truth." So runs the decree of the Spanish Minister of Education ordaining this act of reparation. May the example of Spanish Catholicism nerve Catholics for the coming struggle everywhere! There are ominous signs of preparations, on the part of International Financiers, under cover of the war, for a naturalistic organisation of the United States of Europe and of the World. It will be a new and revised edition of that Judaeo-

Masonic creation, the League of Nations. The Bank for International Settlements will develop its powers still further.

DENIS FAHEY, C.S.Sp.

Feast of the Exaltation of the Holy Cross,

14th September, 1939.

Postscript.

Just when correcting the final proofs of this book, *The Patriot* (London) of 9th November, 1939, came to hand. It contains the following: "There is, however, no real evidence that the Soviet Government has changed its policy of communism under control of the Bolsheviks, or has loosened its control of communism in other countries, or has ceased to be under Jew control. Unwanted tools certainly have been 'liquidated' in Russia by Stalin in his determination to be the supreme head, and it is not unnatural that some Jews, when all the leading positions were held by them, have suffered in the process of rival elimination. Outside Russia, events in Poland show how the Comintern still works. The Polish Ukraine has been communised under Jewish commissars, with property owners either shot or marched into Russia as slaves, with all estates confiscated and all business and property taken over by the State. It has been said in the American Jewish Press that the Bolshevik advance into the Ukraine was to save the Jews there from meeting the fate of their co-religionists in Germany, but this same Press is silent as to the fate meted out to the Christian Poles. In less than a month, in any case, the lie has been given to Molotoff's non-interference statement. Should international communism ever complete its plan of bringing civilisation to nought, it is conceivable that some form of world government in the hands of a few men could emerge, which would not be communism. It would be the domination of barbarous tyrants over a world of slaves, and communism would have been used as the means to an end."

THE RULERS OF RUSSIA

In this pamphlet I present to my readers a number of serious documents which go to show that the real forces behind Bolshevism in Russia are Jewish forces, and that Bolshevism is really an instrument in the hands of the Jews for the establishment of their future Messianic kingdom. Since Bolshevism, on its own confession, does not intend to remain within the narrow limits of any one country, but ambitions a world-wide influence or empire, the importance of this documentation is manifest. It is certain that many Catholics are ignorant of these facts and of their implications. When one realises that Communism is an instrument intended to prepare for the coming of the natural Messias, one can understand the intensity of the hatred of Communists against the Mass and against priests, as well as the malignity of the propaganda in every country against the religious orders of the Catholic Church. It is more than probable that many professing Communists, even some amongst the paid orators and agents of Communism, are unaware of the final goal of their employers and trainers. The attention of these dupes should be drawn to the facts and they should be asked for full explanations.

While stressing the inescapable nature of the conclusions to be drawn from the documents quoted below, I desire at the outset to emphasise the fact that the methods to be adopted by Catholics to frustrate the preparations for the kingdom of the natural Messias should always and everywhere be in accordance with the teachings and spirit of the supernatural Messias, Our Lord Jesus Christ.

Mr. Hilaire Belloc writes (*G. K.'s Weekly*, February 4th, 1937): "As for anyone who does not know that the present revolutionary Bolshevist movement is Jewish in Russia, I can only say that he must be a man who is taken in by the suppressions of our deplorable Press." This is a strong statement. What is the evidence to support it?

(1) The Rulers of Russia in 1917-1918

In the book, *The Mystical Body of Christ in the Modern World,* two documents are quoted in proof of the fact that the Jews were the real rulers of Russia after the Bolshevik revolution.

The first document, quoted on p. 88, is the report forwarded to London by Mr. Oudendyke, the representative of the Netherlands Government at St. Petersburg, when the Bolshevists began their reign of terror. Mr. Balfour received the report via Christiania on the 18th September, 1918. It was published as a British White Paper in April, 1919, and was entitled: "Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia." The kernel of the Paper is contained in the following extract from Mr. Oudendyke's Report: "The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilisation of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organised and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers."

The Foreword to the White Paper stated that it was issued in accordance with a decision of the English War Cabinet in January (1919). The subsequent history of this White Paper is extraordinary. It speedily disappeared from circulation and became unobtainable. Then an abridged edition was issued, with the same title, at 6d. instead of 9d. From the abridged edition the passage we have quoted and some more had been eliminated. It has never been possible to ascertain how the original document was suppressed.

The second document, treating of the financing of the Russian Revolution by the Jewish Bank of Kuhn, Loeb and Company, is the one drawn up by the American Intelligence Service and trans-

mitted by the French High Commissioner to his government. This document is quoted at length on pp. 88-91 of *The Mystical Body of Christ in the Modern World.* It was published by the *Documentation Catholique* of Paris on 6th March, 1920, and was preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information it contains, the American State Department must assume responsibility." This document was quoted in 1920 in a supplement to the paper *La Vieille France* which added: "All the governments of the Entente were aware of this memorandum, drawn from the data of the American Intelligence Service and sent at the time to the French High Commissioner and his colleagues."

In addition to the information about the Jewish Banking Houses which financed the Russian Revolution, the document also gives the long list of Jews who took over the direction of the Russian people in 1917. Lenin is given as a Russian, but all the other twenty-four given on the list—Trotsky, Zinovieff, Kameneff, Parvus, etc.—are stated to be Jews.

Assumed Name	*Real Name*	*Nationality*
LENIN	OULIANOW (Ulianoff)	*Russian*
TROTSKY (Trotzky)	BRONSTEIN	*Jewish*
STECKLOFF	NAKHAMES	*Jewish*
MARTOFF	ZEDERBAUM	*Jewish*
ZINOVIEFF	APFELBAUM	*Jewish*
KAMENEFF	ROSENFELD	*Jewish*
DAN	GOUREVITCH (Yurewitsch)	*Jewish*
GANETZKY	FURSTENBERG	*Jewish*
PARVUS	HELPFAND	*Jewish*
URITZKY	PADOMILSKY	*Jewish*
LARIN	LURGE	*Jewish*
BOHRIN	NATHANSOHN	*Jewish*
MARTINOFF	ZIBAR	*Jewish*
BOGDANOFF	ZILBERSTEIN	*Jewish*
GARIN	GARFELD	*Jewish*

Assumed Name	*Real Name*	*Nationality*
SUCHANOFF	GIMEL	*Jewish*
KAMNELFF	GOLDMANN	*Jewish*
SAGERSKY	KROCHMANN	*Jewish*
RIAZANOFF	GOLDENBACH	*Jewish*
SOLUTEZEFF	BLEICHMANN	*Jewish*
PIATNITZKY	ZIWIN	*Jewish*
AXELROD	ORTHODOX	*Jewish*
GLASNUOFF	SCHULTZE	*Jewish*
ZURIESAIN	WEINSTEIN	*Jewish*
LAPINSKY	LOEWENSOHN	*Jewish*

Since *The Mystical Body of Christ in the Modern World* was published I have had the opportunity of reading that very interesting work, entitled *All These Things,* by A. N. Field. In Appendix B he quotes from Volume III of United States Senate Document No. 62, 66th Congress, First Session, some extracts from the evidence of Rev. George A. Simons, Superintendent of the Methodist Episcopal Church in Petrograd from 1907 to October 6th, 1918, before a Committee of the United States Senate on February 12th, 1919. The Rev. Mr. Simons stated with regard to the Bolshevik Government in Petrograd: "In December, 1918 . . . under the presidency of a man known as Apfelbaum (Zinovieff) . . . out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception of one man who is a negro from North America . . . and 265 of these Jews belonging to this Northern Commune government that is sitting in the old Smolny Institute come from the Lower East Side of New York—265 of them".

Mr. Field remarked in Appendix B of his book, *All These Things:* "Lenin was married to a Jewess, spoke Yiddish in his family circle, and Dr. Chaim Weizmann, Jewish Zionist leader, was quoted in the London *Jewish Chronicle* of December 16th, 1932, as saying that Lenin had taken part in Jewish student meetings in Switzerland thirty-five years before. He is generally regarded as a Russian, but there is doubt."

In her book, *From Liberty to Brest-Litovsk* (Macmillan, 1919), the Russian lady, Ariadna Tyrkova-Williams, widow of the late Dr. Harold Williams, for long *Manchester Guardian* correspondent in Russia, describes the events of the first year of the Russian Revolution. Mrs. Williams was a member of the last Duma and speaks with the authority of an eye-witness and close observer. On pages 297-299 of her work we read: "There are few Russians among the Bolshevist wire-pullers, i.e., few men imbued with the all-Russian culture and interests of the Russian people. None of them have in any way been prominent in any stage of former Russian life. . . . Besides obvious foreigners, Bolshevism recruited many adherents from among *émigrés*, who had spent many years abroad. Some of them had never been to Russia before. They especially numbered a great many Jews. They spoke Russian badly. The nation over which they had seized power was a stranger to them, and besides, they behaved as invaders in a conquered country. Throughout the Revolution generally and Bolshevism in particular, the Jews occupied a very influential position. This phenomenon is both curious and complex. But the fact remains that such was the case in the primarily elected Soviet (the famous trio—Lieber, Dahn, Gotz), and all the more so in the second one.

"In the Soviet Republic all the committees and commissaries were filled with Jews. They often changed their Jewish names for a Russian one — Trotsky-Bronstein, Kameneff-Rozenfeld, Zinovieff-Apfelbaum, Stekloff-Nakhamkes, and so on. But such a masquerade deceived no one, while the very pseudonyms of the commissaries only emphasised the international or rather the alien character of Bolshevist rule. . . . But, of course, there were also Russians among the Bolsheviks—workmen, soldiers, peasants. Oulianoff-Lenin is a Russian. Lunacharsky, Bonch-Bruevich, Mme. Collontai, Chicherin—all these influential Bolshevist leaders are Russian by origin. But that predominant class which very rapidly crystallised around the Bolsheviks was mainly composed of individuals alien to the Russian people. This fact is probably useful to them to keep control over the masses, for Bolshevist autocracy is founded upon their absolute contempt of the people whom they rule. The most terrible trait of Bolshevism is its utter unscrupulousness as to ways and means, and the blunt cruelty of its leaders."

Shortly after the second edition of this pamphlet appeared, a close student of the Russian Revolution wrote to me to say that he could find no confirmation of the statement that Lenin spoke Yiddish in his family circle. A Russian lady also wrote to a friend of mine that "Lenin's wife, M. K. Krupskaya, is a Russian and, even if she were a Jewess, which she is not, at home she would speak Russian." I here beg to set out what I have since been able to discover about this question. For some of the writers I have quoted about the predominance of the Jews, namely, the Russian lady, Mrs. Williams, and the English journalist, Robert Wilton, Lenin or Ulianoff is undoubtedly a Russian. For Mrs. Williams, he was purely and simply the son of a schoolmaster belonging to the nobility of the Simbirsk province. On the other hand, though the Russian historian, D. Petrovsky, on page 37 of his detailed history of the revolution, *La Russie sous les juifs* (Russia under the Jews) says that Lenin (Oulianoff) is one of a number of Russian traitors, yet, on page 86 of the same work, he adds in a note: "Lenin is commonly held to be a Russian, but the natives of Simbirsk are of a different opinion. They relate that a convoy of prisoners traversed Simbirsk a good many years ago. After the departure of the prisoners, a little boy remained behind and was picked up and reared by a gentleman named Ouilanoff. Years after, a letter came, in ill-formed characters, from the convict settlement, from a certain Ilko Sroul Goldman saying that he had learned, as a result of lengthy inquiries, where his son was. He asked for news of him. This Goldman was said to be Lenin's father. He never again wrote." Again, Victor E. Marsden, who was for many years the *Morning Post's* correspondent in Russia and who was present at the time of the Revolution of 1917, writes: " . . . Lenin is a half-blooded Jew, that is to say, the original Ulianov who bore the name of Lenin was so, but there is ground to believe that the present Lenin is personating that man who is dead and that the actual Lenin of the Bolshevik business is what he looks, a full-blooded Jew." (*Jews in Russia,* page 5). In the same pamphlet there is a note added to the lists of the names of the 447 Jews out of the 545 officials of the Soviet Bureaucracy. The note says that it is doubtful if Lenin is Russian; that he is Oulinoff by adoption but really a Jew, married to a Jewess and that his children speak Yiddish. Thus, though the consensus of opinion is in favour of Lenin's Russian nationality, there is a certain element of doubt.

The lists, in the pamphlet, *Jews in Russia,* are drawn up from the Soviet Press at the time of the first Soviet Government. The lists of names and the numbers of the different nationalities are in practical agreement with those given by Robert Wilton, except in the case of the Central Executive Committee. On this Committee Wilton reckons 41 Jews, whereas the Marsden pamphlet gives the number of Jews as 43.

(2) The Rulers of Russia in 1919-1920

A. Homer, M.A., D.Sc., etc., wrote an article which appeared in the issues of *The Catholic Herald* of the 21st and 28th October and the 4th November, 1933, in reply to a challenge issued by Mr. L. J. Hydleman. The article was reprinted in pamphlet form in response to a widespread demand for this information, which had been collated from authoritative sources (both Jew and Gentile) to demonstrate the relation between Judaism and Bolshevism, and the alliance between International Finance and its protégées, Bolshevism and Zionism.

Thus far we are quoting from the Foreword to the pamphlet, which adds that the Editor of *The Catholic Herald* repeatedly reserved space for Mr. Hydleman to reply, but that, so far as has been ascertained, neither Mr. Hydleman nor any other responsible member of the Jewish nation has ever attempted a reply. From the pamphlet itself we learn:

"The Soviet movement was a Jewish, and not a Russian conception. It was forced on Russia from without, when, in 1917, German and German-American-Jew interests sent Lenin and his associates into Russia, furnished with the wherewithal to bring about the defection of the Russian armies. . . .

. . . "The Movement has never been controlled by Russians.

"(*a*) Of the 224 revolutionaries who, in 1917, were despatched to Russia with Lenin to foment the Bolshevik Revolution, 170 were Jews.

"(*b*) According to the *Times* of 29th March, 1919, 'of the 20 or 30 commissaries or leaders who provide the central machinery of the Bolshevist movement, not less than 75

per cent. are Jews . . . among minor officials the number is legion.'"

"According to official information from Russia, in 1920, out of 545 members of the Bolshevist Administration, 447 were Jews.

"The number of official appointments bestowed upon Jews is entirely out of proportion to their percentage in the State:

"The population of Soviet Russia is officially given as 158,400,000, the Jewish section, according to the Jewish Encyclopaedia, being about 7,800,000. Yet, according to the *Jewish Chronicle* of 6th January, 1933: Over one-third of the Jews in Russia have become officials."

(3) The Rulers of Russia in 1923-1924

On pages 93 and 94 of *The Mystical Body of Christ in the Modern World,* a passage is quoted from *Impressions of Soviet Russia,* by Charles Sarolea, Belgian Consul in Edinburgh and Professor of French Literature in the University of Edinburgh, in which he says: "I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers of India are an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses. When you find that out of a large number of important Foreign Office officials whom you have met, all but two are Jews, you are entitled to say that the Jews are running the Russian Foreign Office."

Professor Sarolea says that he has been a constant student of the Russian language, of Russian literature and of Russian conditions for thirty-five years, and that he submitted his Manuscript before publication to some of the highest European authorities on things Russian and Slavonic.

(4) The Rulers of Russia in 1928-1929

The erudite work of D. Petrovsky, *La Russie sous les Juifs* (Russia under the Jews), published by Baudinière, Paris, in 1931,

treats at length of the origin of the two revolutions of 1917, and carries on the story of the Jewish domination of Russia to the years of 1928-1929. It also gives a detailed account of the growth of anti-Jewish feeling.

Proofs, including a speech by Sir G. Buchanan, British Ambassador, are given on pages 25 and 26 of Petrovsky's work, of the complicity of the English Government in the first Russian revolution of 1917—the one which placed Lwoff, Kerensky and Milioukoff in power. Then, on pages 34 and 35, the story of the revolution is completed by the account of the sending of Lenin and companions to Russia from Switzerland by the German General Staff. It is there also asserted that it was Milioukoff, the Minister for Foreign Affairs in the revolutionary government, who procured from the English Government the release of Trotsky and companions, who had been put under arrest at Halifax (Nova Scotia) by the British naval authorities. Petrovsky thinks that without the connivance of Kerensky, the second or Bolshevist revolution of 1917 would not have been possible. Germany and England were at war, but both were induced to help to install Jewish power in Russia. The German general, Ludendorff, in his Memoirs, admits the responsibility of his government for Lenin's return to Russia.[1]

In *All These Things,* pp. 62-63, A. N. Field points out the responsibility of the English in regard to the death of the Russian Imperial family. He quotes statements by Kerensky and by Miss Muriel Buchanan, daughter of the British Ambassador to Russia, Sir George Buchanan. The Tsar and the Imperial family were murdered by the order of the Jew, Sverdloff.

The *Figaro* of Paris in April, 1932, gave an outline of the career of Mr. Otto Kahn, partner in the Jewish International Bankinghouse of Kuhn, Loeb & Company, which, as we have seen, according to the American Official Intelligence Service, financed the Bolshevik Revolution of 1917. Otto Kahn's fellow

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[1] Cf. Letter of J. M. Dell to Mr. Lloyd George cited by the Russian Commissar in the pamphlet *Trotsky* (Defender Publishers, Wichita, Kansas). Milioukoff also got Litvinoff liberated by England. He had been arrested as a German spy.

partners were Jacob Schiff, Paul and Felix Warburg. According to the *Figaro,* Mr. Kahn on first going to America was a clerk in the firm of Speyer and Company, and married a grand-daughter of Mr. Wolf, one of the founders of Kuhn, Loeb & Company. The Parisian paper added that in June, 1931, Mrs. Otto Kahn paid a visit to Russia, where: "She was officially received by the Soviet Government, which gave in her honour a grand diplomatic dinner and several brilliant receptions. The ceremonial displayed exceeded in pomp and solemnity the journey of Amannullah when King of Afghanistan. The Red army lined the roads at the present arms. . . . It was the least that the heads of the 'Proletarian Dictatorship' could do in order to honour the wife of one of their sovereigns."

On the same pages, 56 and 57, of *All These Things,* by A. N. Field, from which the above information is taken, we also read that Mr. Hannen Swaffer wrote in the *Daily Herald* of April 2nd, 1934, as follows: "I knew Otto Kahn, the multimillionaire, for many years. I knew him when he was a patriotic German. I knew him when he was a patriotic American. Naturally, when he wanted to enter the House of Commons, he joined the 'patriotic party.' " We read, too, that an attempt was made to secure the nomination of Mr. Otto Kahn as president of the English-speaking Union, and the manoeuvre was defeated by the timely exposure of Kahn's Bolshevist activities. It was proved that Kahn's house was a meeting place for Soviet agents, such as Nina Smorodin, Claire Sheridan, Louise Bryant and Margaret Harrison.

(5) The Rulers of Russia in 1935-36

In the able work of A. N. Field, from which I have already quoted, we find, on pages 276 and 277, the following remarkable statements:

"Stalin, present ruler of Russia, is not a Jew, but took as his second wife the twenty-one year old sister of the Jew, L. M. Kagonowitz, his right-hand man, who has been spoken of as his probable or possible successor. Stalin's every movement is made under Jewish eyes."

"Central Committee of the Communist Party, 1935."

"According to the 'Defender' (Wichita, Kansas) for February,

1936, the Central committee of the Communist party in Moscow, the very centre of International Communism, consisted of 59 members, of whom 56 were Jews, and the other three were married to Jewesses. These figures are given in other journals also.

The list is as follows:

Non-Jews married to Jewesses (3): L. V. Stalin, S. S. Lobow, V. V. Ossinsky. Jews (56): V. V. Balitsky, K. J. Baumann, I .M. Vareikis, J. B. Gamarnik, I. I. Egoff, I. A. Zelensky, I. D. Kabakoff, L. M. Kaganowitz, V. G. Knorin, M. M. Litvinoff, I. E. Liobimow, D. Z. Manouilsky, I. P. Nossow, J. L. Piatakow,[1] I. O. Piatnitzky, M. O. Aazoumow, M. L. Ruchimovitch, K. V. Rindin, M. M. Houtaevitch, M. S. Tchoudow, A. M. Schvernik, R. I. Eiche, G. G. Iagoda, I. E. Iakir, I. A. Iakovlew, F. P. Griadinsky, G. N. Kaminsky, I. S. Unschlicht, A. S. Boulin, M. I. Kalmanowitz, D. S. Beika, Zifrinovitch, Tratchter, Bitner, G. Kaner, Leo Krichman, A. K. Lepa, S. A. Lozovsky, B. P. Pozern, T. D. Deribass, K. K. Strievsky, N. N. Popow, S. Schwartz, E. I. Veger, I. Z. Mechlis, A. I. Ougarow, G. I. Blagonravow, A. P. Rosengolz, A. P. Serebrovsky, A. M. Steingart, I. P. Pavlounovsky, G. I. Sokolnikow, C. I. Broido, V. I. Polonsky, G. D. Veinberg, M. M. Kaganowitz.

The Bolshevik Commissar for Foreign Affairs is the Jew Litvinoff of the many aliases, former passer of stolen banknotes, and lately President of the Council of the League of Nations. A detailed list of the Staff under him, as printed in *Das Berner Fehlurteil* by Stephen Dasz, doctor of law, Budapest (U. Bodung Verlag, Erfurt, 1935), shows it as almost entirely Jewish, both in respect of the principal and minor offices. The same applies to the Bolshevik Diplomatic Corps abroad. The following list of Bolshevik Ambassadors and Ministers Plenipotentiary in different countries is compiled from various publications issued in 1935 and 1936. It may not be quite up-to-date, but is nearly so:

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[1] Cf. Foreword.

Bolshevik Ambassadors, 1935-1936

Country	*Ambassador or Minister*	*Race*
GREAT BRITAIN	MAISKY (*alias* Steinman)	*Jew*
GERMANY	SURITZ	*Jew*
FRANCE	POTEMKINE (Staff Jewish)	*Russian*
ITALY	STEIN	*Jew*
UNITED STATES	TROYANSKI (married to a Jewess)	*Russian*
JAPAN	YURENEFF (*alias* Goffman)	*Jew*
TURKEY	KARAKHAIN	*Jew*[1]
BELGIUM	ROUBININE	*Jew*
NORWAY	YAKOUBOWITZ	*Jew*
SWEDEN	MADAME KALLONTAI	*Jewess*[1]
ROUMANIA	OSTROVSKY	*Jew*
GREECE	KOBETZKI (Staff Jewish)	*Russian*
LATVIA	BRODOVSKI	*Jew*
LITHUANIA	KARSKI (*alias* Bejmann)	*Jew*
FINLAND	ASMOUS	*Jew*
SWITZERLAND (unofficial)	DR. BAGOZKI	*Jew*
URUGUAY (expelled)	MINKINE	*Jew*

"League of Nations Delegation: Litvinoff (Jew), Rosenberg (Jew), Stein (Jew), Markus (Jew), Brenners (Jew), Hirschfeld (Jew), Halphand (Jew), Swanidze (Georgian).

"The reader may wonder why newspapers never mention that Bolshevism is simply a Jewish conquest of Russia. The explanation is that the international news agencies on which papers rely for foreign news are controlled by Jews."

"The Jew, Jagoda, is head of the G.P.U. (the former Cheka), now called 'The People's Commissariat for Internal Affairs.' The

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[1] Cf. Foreword.

life, death or imprisonment of Russian citizens is in the hands of this Jew, and his spies are everywhere. According to the anti-Comintern bulletin (15/4/'35) Jagoda's organisation between 1929 and 1934 drove between five and six million Russian peasants from their homes.

"(The Government of France now (July, 1936) has as Prime Minister, the Jewish Socialist, Lèon Blum. According to the French journal *Candide,* M. Blum has substantial intersests in Weiler's Jupiter aero-engine works in France, and his son, Robert Blum, is manager of a branch Weiler works in Russia, making Jupiter aero-engines for the Russian Government.)"[1]

The Soviet Board of Censors in 1935

From the evidence of Mr. Gerard Shelley, to be found in *The Cause of World Unrest* (1920), pp. 136, 137, we learn that when Russian revolutionaries began to complain that the Bolsheviks were working for Judaism, they were wiped out with machine-guns. The Russian Anarchists took a number of buildings for teaching and lectures. The well-known Anarchist, Lev Cherny, gave a series of lectures at which Mr. Shelley assisted, in Moscow in April, 1918. The lecturer pointed out that "Marxism, on which Bolshevism is founded, really did not express the political side of the Russian character and that the Bolsheviks were not sincere Soscialists or Communists, but Jews, working for the ulterior motives of Judaism. Lev Cherny divided these Jews into three main classes—firstly, financial Jews, who dabbled in muddy international waters; secondly, Zionists, whose aims are, of course, well known; and, thirdly, the Bolsheviks, including the Jewish Bund. The creed of these Bolsheviks, according to the lecturer, is briefly, that the proletariat of all countries are nothing but gelatinous masses, which, if the *Intelligentia* were destroyed in each country, would leave these masses at the mercy of the Jews." Now comes the extraordinary sequel. On the very night on which this last lecture was delivered the Bolsheviks attacked, with cannon, cavalry and machine guns, all the Anarchist headquarters, both in Moscow

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[1] (A. N. Field's book, *All These Things,* from which I have quoted, can be obtained from The Director, M.C.P., 93 Chancery Lane, London, W.C.2.)

and Petrograd, and murdered all the men they could find, Lev Cherny, however, escaping.

The Jewish Rulers of Russia, then, did not allow Russian revolutionaries to exist in 1918. They took care, at least up to 1935, not to allow any ideas to be disseminated either in the country or outside the country, except the ones they wanted. In 1935, eighteen years after "the liberation of the Russian people," the Censorship Department in Moscow was entirely staffed by Jews. There was in that year not a single non-Jew to be found in it. Yet, surely a few Russians could learn to speak and write Russian and other languages at least as well as Jews. The fact is the real Rulers of Russia are not Russians but Jews. Where can the proof of my statement be found? It is to be found in the book entitled *Insanity Fair,* in which Mr. Douglas Reed, who visited Russia at the same time as Mr. Anthony Eden, as the representative of an English paper, describes his experiences there. In view of the official statements issued from Moscow, his account of the composition of the Soviet Censorship Department is of special interest. Mr. Reed's book only came into my hands some months after the publication of the first edition of this pamphlet. I understand that the visit to Russia took place in March-April, 1935. The following extracts are taken from pages 194, 195, 199, 200:—

"The two great British institutions represented by Eden and myself had never sent a representative to Soviet Russia until now. . . British statesmen had never gone to Moscow. My paper had never sent a correspondent to Moscow because of the Soviet censorship.

"Thus our two visits were both great events, each in its own sphere. The Soviet Government had repeatedly complained about Russian news being published from Riga and asked why a correspondent was not sent to Moscow to see for himself, and the answer was always Censorship. So my arrival was in the nature of a prospecting tour. Before I had been there five minutes the Soviet Government started quarrelling with me about the most trivial thing. For I wrote that Eden had passed through streets lined with 'drab and silent crowds,' I think that was the expression, and a little Jewish censor came along, and said these words must come out.

"I asked him if he wanted me to write that the streets were filled with top-hatted *bourgeoisie,* but he was adamant. Such is the intellectual level of the censors. The censorship department, and that means the whole machine for controlling the home and muzzling the foreign Press, was entirely staffed by Jews, and this was a thing that puzzled me more than anything else in Moscow. There seemed not to be a single non-Jewish official in the whole outfit, and they were just the same Jews as you met in New York, Berlin, Vienna and Prague—well-manicured, well-fed, dressed with a touch of the dandy. I was told that the proportion of Jews in the Government was small, but in this one department that I got to know intimately they seemed to have a monopoly, and I asked myself, where were the Russians? The answer seemed to be that they were in the drab, silent crowds which I had seen but which must not be heard of. . . . I broke away for an hour or two from Central Moscow and the beaten tourist tracks and went looking for the real Moscow. I found it. Streets long out of repair, tumbledown houses, ill-clad people with expressionless faces. The price of this stupendous revolution; in material things they were even poorer than before. A market where things were bought and sold, that in prosperous bourgeois countries you would have hardly bothered to throw away; dirty chunks of some fatty, grey-white substance that I could not identify, but which was apparently held to be edible, half a pair of old boots, a few cheap ties and braces. . . .

"And then, looking further afield, I saw the universal sign of the terrorist State, whether its name be Germany, Russia, or what-not. Barbed wired palisades, corner towers with machine guns and sentries. Within, nameless men, lost to the world, imprisoned without trial by the secret police. The concentration camps, the political prisoners. In Germany, the concentration camps held tens of thousands, in this country, hundreds of thousands. . . .

"The next thing. . . . I was sitting in the Moscow State Opera. Eden, very Balliol and very well groomed, was in the ex-Imperial box. The band played 'God Save the King,' and the house was packed full with men and women, boys and girls, who judged by western standards, I put down as members of the proletariat, but no, I was told, the proletariat isn't so lucky, these were the members of the privileged class which the Proletarian State is throwing up, higher officials, engineers and experts."

What are the forces that were capable of securing that, up to 1935, only Jews would be officially charged with telling the unfortunate Russians what they were to think? How many in Europe, or in the United States, knew that in 1935 there was not a single non-Jew in the Censorship Department of "Moscow"? How many know whether there has been any change since? If the whole Department for "controlling the home and muzzling the foreign Press" is manned by Jews, can we rely on the statements coming to us from U.S.S.R. about the people in key-positions, for example, or about Stalin? No wonder that we read in the French newspaper, *Le Matin*, of 25th May, 1939, a statement to the effect that M. Pierre Laval, the French Minister, is supposed to have said to his colleagues in the French Cabinet, after his return from Moscow in 1935: "Have I really seen Stalin? I am not sure about it. Perhaps they showed me someone else."

(6) The Rulers of Russia in 1937

In the July issue of the splendid Review, *Contre-Révolution*, edited at Geneva by Léon de Poncins, there is an excellent article on the subject by A. Stolypine. Mr. Stolypine is a son of the former Russian Minister who was assassinated in September, 1911, by the Jew, Mardko Bagroff. From this article the following extracts are taken:

"Many Jewish leaders of the early days of the revolution have been done to death during the Trotsky trials, others are in prison. Trotsky-Bronstein is in exile. Jankel Gamarnik, the Jewish head of the political section of the army administration, is dead. Another ferocious Jew, Jagoda (Guerchol Yakouda), who was for a long time head of the G.P.U., is now in prison. The Jewish general, Jakir, is dead, and along with him a number of others sacrificed by those of his race. And if we are to judge by the fragmentary and sometimes even contradictory lists which reach us from the Soviet Union, Russians have taken the places of certain Jews on the highest rungs of the Soviet official ladder. Can we draw from this the conclusion that Stalin's government has shaken itself free of Jewish control and has become a National Government? Certainly no opinion could be more erroneous or more dangerous than that.

" . . . The Jews are yielding ground at some points and are sacrificing certain lives, in the hope that by clever arrangements they

may succeed in saving their threatened power. They still have in their hands the principal levers of control. The day they will be obliged to give them up the Marxist edifice will collapse like a house of cards.

"To prove that, though Jewish domination is gravely compromised, the Jews are still in control, we have only to take the list of the highly placed officials of the Red State. The two brothers-in-law of Stalin, Lazarus and Moses Kaganovitch, are ministers of Transport and of Industry, respectively; Litvinoff (Wallach-Meyer-Finkelstein) still directs the foreign policy of the Soviet Union. . . . The post of ambassador at Paris is entrusted to the Jew, Louritz, in place of the Russian, Potemkine, who has been recalled to Moscow. If the ambassador of the U.S.S.R. in London, the Jew Maiski, seems to have fallen into disgrace, it is his fellow-Jew, Samuel Kagan, who represents U.S.S.R. on the London Non-Intervention Committee. A Jew named Yureneff (Gofmann) is the ambassador of the U.S.S.R. at Berlin. . . . Since the beginning of the discontent in the Red Army the guard of the Kremlin and the responsibility for Stalin's personal safety is confided to the Jewish colonel, Jacob Rapaport.

"All the internment camps, with their population of seven million Russians, are in charge of the Jew, Mendel Kermann, aided by the Jews, Lazarus Kagan and Semen-Firkin. All the prisons of the country, filled with working-men and peasants, are governed by the Jew, Kairn Apeter. The News-Agency and the whole Press of the country are controlled by the Jews. . . . The clever system of double control, organised by the late Jankel Gamarnik, head of the political staff of the army, is still functioning, so far as we can discover. I have before me the list of these highly placed Jews, more powerful than the Bluchers and the Egonoffs, to whom the European Press so often alludes. Thus the Jew, Aronchtam, whose name is never mentioned, is the Political Commissar of the Army in the Far East: the Jew, Rabinovitch, is the Political Commissar of the Baltic Fleet, etc.

"All this goes to prove that Stalin's government, in spite of all its attempts at camouflage, has never been, and will never be, a national government. Israel will always be the controlling power and driving force behind it. Those who do not see that the Soviet Union is not Russian must be blind."

Mr. Stolypine also affirms that "Anti-Semitism in the Soviet Union is entering on the initial stage of an organised struggle, and is beginning the battle for power. I can confirm this, if needs be, by many testimonies from the Muscovite Press." Still, notwithstanding Mr. Stolypine's testimony that a new generation is arising in Russia which is beginning to see that they and their country are only pawns in the hands of the Jews, we must not leave out of account the indications to the contrary.

First of all, Communist propaganda in every country shows few signs of division or weakening, in spite of the trials and massacres of revolutionaries by their fellow-revolutionaries. That would seem to indicate that there must be the same tenacious driving force behind the figureheads all the time. A rising tide of Anti-Semitism should normally have the effect of weakening external action, by obliging the leaders to defend themselves at home. Secondly, according to the pamphlet on Trotsky by a former Russian Commissar, Trotsky and Stalin, though hating each other, are both being employed in their appointed rôles. Trotsky "has been excluded from the executive board which is to put over the New Deal concocted for Soviet Russia and the Communist Third International. He has been given another, but not less important, duty of directing the Fourth International, and gradually taking over such functions of Communistic Bolshevism as are becoming incompatible with Soviet and 'Popular Front' policies. . . . Whatever bloodshed may take place in the future will not be provoked by the Soviet Union, or directly by the Third International, but by Trotsky's Fourth International, and by Trotskyism. Thus, in his new rôle, Trotsky is again leading the vanguard of world revolution, supervising and organising the bloody stages of it. He is past-master in this profession, in which he is not easily replaced. . . . Mexico has become the headquarters for Bolshevik activities in South American countries—all of which have broken off relations with the Soviet Union. Stalin must re-establish these relations and a Fourth International co-operating with groups of Trotsky-Communists will give Stalin an excellent chance to vindicate Soviet Russia and official Communism. Any violent disorders and bloodshed which Jewish internationalists decide to provoke will not be traced back to Moscow, but to Trotsky-Bronstein, who is now resident in Mexico, in the mansion of his millionaire friend, Muralist Diego Rivera." (*Trotsky*, by a former Russian Commissar, Defender Publishers, Wichita, Kansas, U.S.A.). These

remarks are certainly worthy of serious consideration. They give a possible explanation of the elaborately staged trials of the Trotskyists.

Thirdly, though the Jew Feuchtwanger's book, *Moscow, 1937*, published by Gollancz, is obviously an attempt to undo the effect of Andrè Gide's home-truths about life in the Soviet Union, yet his testimony about the Jews is worth quoting. According to Feuchtwanger, the Jews are fanatically devoted to the regime, and feel completely in harmony with the new State. Evidently they still feel confident of being able to maintain their ruling position, and want to remove the impression that there is any reason for anxiety. Mr. Stolypine might, however, reply that the insistence upon the absence of anti-Semitism is just propaganda, like the rest of the book.

An article in *Contre-Révolution* of December, 1937, by J. Fontenoy, on *Anti-Semitism in Russia*, contains the following: "On my arrival in U.S.S.R. in 1934, I remember that I was struck by the enormous proportion of Jewish functionaries everywhere. In the Press, and diplomatic circles, it was difficult to find non-Jews. . . . In France many believe, even amongst the Communists, that, thanks to the present anti-Jewish purge . . Russia is no longer Israel's chosen land. . . . Those who think that are making a mistake." This writer, when speaking of an incident at the Polish frontier, alludes, in passing, to one of the ways in which Jewish domination has so far been maintained. This is the system of Political Commissars controlling the military commanders. Every military unit has its Political Commissar to whom the military commander must submit all plans in advance. In practically every one the Political Commissar is (or was) a Jew. In the pamphlet on *Trotsky* (Defender Publishers, Wichita, Kansas), by a former Russian Commissar, there is a good outline of the working of the system.

Former Russian Diplomat on "Moscow" in 1938

M. Butenko, the Soviet Chargé d'Affaires at Bucharest, who fled to Italy when his recall to Russia was announced, has written an article on Russia for the *Giornale d'Italia* of February 17th. As I received the March, 1938, issue of the *Free Press* (London) containing a translation of the article, just as I was correcting the

proof of this pamphlet, I thought it well to quote some of the article as a testimony to the accuracy of the statements contained in the pamphlet. M. Butenko, amongst other things says:

"The Bolsheviks had promised to give the workers the industries, mines, etc., and to make them 'masters of the country.' In reality, never has the working class suffered such privations as those brought about by the so-called epoch of 'socialisation.' In place of the former capitalists a new 'bourgeoisie' has been formed, composed of 100 per cent. Jews. Only an insignificant number of former Jewish capitalists left Russia after the storm of the Revolution. All the other Jews residing in Russia enjoy the special protection of Stalin's most intimate adviser—the Jew, Lazare Kaganovitch. All the big industries and factories, war products, railways, big and small trading, are virtually and effectively in the hands of Jews, while the working class figures only in the abstract as the 'patroness of economy.'

"The wives and families of Jews possess luxurious cars and country houses, spend the summer in the best climatic or bathing resorts in the Crimea and Caucasus, are dressed in costly Astrakhan coats; they wear jewels, gold bracelets and rings, send to Paris for their clothes and articles of luxury. Meanwhile the labourer, deluded by the revolution, drags on a famished existence. . . . The Bolsheviks had promised the peoples of old Russia full liberty and autonomy. . . . I confine myself to the example of the Ukraine. The entire administration, the important posts controlling works in the region, are in the hands of Jews or of men faithfully devoted to Stalin, commissioned expressly from Moscow. The inhabitants of this land once fertile and flourishing suffer from almost permanent famine."

M. Butenko has since written in Italian an account of life in the Soviet Union entitled *Rivelazioni su Mosca.* He mentions the fulsome epithets such as "Light and Delight of the Workers" and "Mighty Leader of Peoples," applied to Stalin, by Jews masquerading as journalists.

APPENDIX I

An Outline of Litvinoff's Career

"In December, 1917, after the Bolshevist Government had come into power, Lenin and Trotsky chose Rothstein for the post of

Bolshevist Ambassador to Great Britain, but finally decided on Litvinov, because, as Radek observed: 'Rothstein is occupying a confidential post in one of the British Government Departments, where he can be of greater use to us than in the capacity of semi-official representative of the Soviet Government.'[1]

"Meyer Genoch Moisevitch Wallach, *alias* Litvinov, sometimes known as Maxim Litvinov or Maximovitch, who had at various times adopted the other revolutionary *aliases* of Gustave Graf, Finkelstein, Buchmann and Harrison, was a Jew of the artisan class, born in 1876. His revolutionary career dated from 1901, after which date he was continuously under the supervision of the police and arrested on several occasions. It was in 1906, when he was engaged in smuggling arms into Russia, that he lived in St. Petersburg under the name of Gustave Graf. In 1908 he was arrested in Paris in connection with the robbery of 250,000 roubles of Government money in Tiflis in the preceding year. He was, however, merely deported from France.

"During the early days of the War, Litvinov, for some unexplained reason, was admitted to England 'as a sort of irregular Russian representative,"[2] and was later reported to be in touch with various German agents, and also to be actively employed in checking recruiting amongst the Jews of the East End, and to be concerned in the circulation of seditious literature brought to him by a Jewish emissary from Moscow named Holtzmann. Litvinov had as a secretary another Jew named Joseph Fineberg, a member of the I.L.P., B.S.P. and I.W.W. (Industrial Workers of the World), who saw to the distribution of his propaganda leaflets and articles. At the Leeds conference of June 3rd, 1917, referred to in the foregoing chapter, Litvinov was represented by Fineberg. In December of the same year, just after the Bolshevist Government came into power, Litvinov applied for a permit to Russia, and was granted a special 'No Return Permit.' He was back again, however, a month later, and this time as 'Bolshevist Ambassador' to Great Britain. But his intrigues were so desperate that he was finally turned out of the country." (*The Surrender of an Empire,* by Mrs. Webster, pp. 89-90.)

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[1] Evidence of a Russian to whom this statement was made. *Patriot,* November 15th, 1923.

[2] Lord Curzon, in House of Lords, March 26th, 1924.

APPENDIX II

The Rulers of Russia are Jewish Politicians in a Messianic Era

We know what the immediate post-war period was. Russia in the hands of the Jews, was the centre of direction of the revolutionary movements which shook Europe to its foundations. Hungary came under the power of Bela Kun, Germany nearly succumbed. Poland, Switzerland and Italy were just saved. The Socialists, under the Jew, Bauer, triumphed at Vienna. Yet in a work entitled "The Jews," published by the Jews of Paris in 1933, to protest against the "anti-Semitism" of Hitler, we read:

"In spite of the frightful pogroms which took place, first in Poland and then in unprecedented fashion in the Ukraine, and which cost the lives of thousands of Jews, the Jewish people considered the post-war period as a messianic era. Israel, during those years, 1919-1920, rejoiced in Eastern and Southern Europe, in Northern and Southern Africa, and above all in America."

The same work, on page 71, under the heading, "Jewish Politicians of the Post-War Period," shows side by side the photos of Trotsky, Litvinov, Lord Reading (Rufus Isaacs) and Bernard Baruch, the International Banker, who is said to be the Financial Adviser of President Roosevelt.

The Rulers of Russia, then, are Jewish Politicians, and they are applying to the world the doctrine of Karl Marx (Mardochai). Marx, according to the Jewish writer, Bernard Lazare, was "a clear and lucid Talmudist. . . . full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after Death."[1]

APPENDIX III

Reply to Some Criticisms

Mr. Frank Newby, in the course of a lengthy review in *The Catholic Worker* of July, 1938, applied the epithet "mischievous" to the first edition of this pamphlet and added that he did not think that it could serve any useful purpose but would simply be provocative of anti-Semitism.

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[1] *L'Antisémitisme*, p. 346.

Such language is certainly strong, and I am afraid that its vigour is in part due to Mr. Newby's superficial knowledge of the question under discussion.

What the Pamphlet sets out to prove

First of all, the pamphlet treats of only one point out of the many discussed in the book, *The Mystical Body of Christ in the Modern World,* to which it refers. The pamphlet proves that Bolshevism is an instrument in the hands of the Jews. The book shows Bolshevism in its proper perspective, namely, as the most recent development in the age-long struggle waged by the Jewish Nation against the Supernatural Messias, our Lord Jesus Christ, and His Mystical Body, the Catholic Church. Our Lord Jesus Christ is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David. He spoke to the Jews of a higher life to be obtained by incorporation into His Mystical Body. The Jews set up racial descent from Abraham, in opposition to spiritual descent from Abraham by faith in the Supernatural Messias, and refused to subject their national life to the Mystical Body of Christ. They thus put their race and nation in the place of God, deified them in fact. They then rejected the Supernatural Messias and elaborated a programme of preparation for the Natural Messias to come. The Natural Messias can have but one object, the imposition of Jewish national supremacy. There is no alternative.

On the one hand, Catholics hold that the highest life of the world is the participation by grace in the life of the Blessed Trinity to be attained through membership of Christ's Mystical Body. All nations are called to enter into that Body and are required to subordinate their national life to the development of the supernatural life of the members of the Mystical Body. Catholics are bound to work for the Kingship of Christ, that is, for an organisation of society that will favour the living of life as members of Christ by all. All are bound to live as members of Christ always, as the hand is always subject to the head in the physical body.

On the other hand, the Jewish Nation, by its rejection of Christ's message, asserted that its national life was the highest life in the world and proclaimed that the supreme test of the value of a course of action was its relation to that national life. "But one of them,

named Caiphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one should die for the people, and that the whole nation perish not." (St. John xi, 49-50). Their rejection of the Supernatural Messias is just as vigorous to-day as at any time since Calvary. The world, in their opinion, must, therefore, be recast in the mould of Jewish national life. This will be the work of the future Natural Messias, and it cannot but mean the complete undoing of the Catholic organisation of society.

The Forces of Naturalism

The Jewish Nation thus gradually became the most strongly organised VISIBLE force working for the elimination of the supernatural outlook in society and the installation of Naturalism. Let me explain. The supernatural outlook holds that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam but restored through our Lord Jesus Christ, True God and True Man. Naturalism denies the existence of any life higher than natural life, and maintains that social relations should be organised on that basis. Catholic Europe, however imperfectly, once had the supernatural outlook, and we are urged by the Holy Father in the Encyclical, *Quas Primas,* to work for the return of society to our loving Saviour. To do that, we have to combat the Naturalism of the Jewish Nation which is opposed to all that is enshrined for us in the Kingship of Christ. Besides the Jewish Nation, there are other forces, both INVISIBLE and VISIBLE, working for the reign of Naturalism, the invisible ones, Satan and his fellow-demons, using the visible. Next to the Jewish Nation, the strongest VISIBLE force working for Naturalism is Freemasonry. The ultimate aim is always the suppression of the Mass, the expression of humble submission of the Mystical Body. The way is prepared therefor by an organisation of society such that from the moment they leave the church after Mass Christians find themselves a prey to incentives to renounce their allegiance to Christ the King, Head of the Mystical Body. Social organisation is meant to aid Christians to bring unity into their lives, instead of opposing obstacles to them in the struggle. Let us take one point. "By the fact," writes Pope Pius VII in the letter, *Post tam diuturnas* (1814), "that the freedom of all forms of worship is proclaimed, truth is confused

with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects and even as Jewish perfidy." Pope Pius XI insists upon the same point in the letter, *Quas Pirmas,* on the Kingship of Christ. There the Sovereign Pontiff shows that the naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The insult to God involved in that attitude should make every Catholic's blood boil with indignation. That it does not is a proof of how low we have fallen and how sadly we have been influenced by our environment. All these are plain, simple, elementary truths, upon which the book, *The Mystical Body of Christ in the Modern World,* insists, but which were taken for granted in this pamphlet.

Furthermore, the opposition of the Jewish nation to God become Man—God does know what is best for the world and He loves us as no other can—has had and is having disastrous effects on the world and on the Jews themselves. These disastrous effects are morally inevitable, given the persistent rejection of order.[1] "Opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption both in regard to the correct attitude towards their fellow human beings and in regard to the means to be employed to get other nations to accept the messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is

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[1] "Writing of the ceremonies and rites of the Old Law, such as circumcision and the worship of the Synagogue, St. Thomas says: 'In like manner, the ceremonies of the Old Law prefigured Christ as having yet to be born and to suffer; whereas our Sacraments signify Him as already born and having suffered. Consequently, just as it would be a mortal sin now for anyone, in making a profession of faith, to say that Christ is yet to be born, which the fathers of old said devoutly and truthfully; so too, it would be a mortal sin now to observe those ceremonies which the fathers of old accomplished with devotion and fidelity. Such is the teaching of St. Augustine.' (Ia. IIae, Q. 103, a. 4.) Objectively, therefore, the Jews as a nation put themselves against the ordered return of humanity to God which can only be through Our Lord Jesus Christ." (*The Mystical Body of Christ in the Modern World,* p. 263.)

merciful and the Sacred Heart of Jesus loves the members of His own race with a special love. We cannot draw conclusions from such a law to all the individual members of the nation. . . . There are Jews in whom may be seen excellent qualities, and the supernatural life is poured out upon all by Our Lord, even upon those who reject Him. All Jews, however, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural Life of Grace in society and will be an active ferment of Naturalism."[1] Jews like J. Weill in *La Foi d'Israël*, who speak of Christianity as "a form of messianism originally very Jewish but very strongly coloured and modified by mystical and mythical elements derived from paganism," say that the mission of Israel amongst the nations has for "its final ideal and the consummation of its destiny the setting up of a society of peoples reconciled together and morally united in a spirit of definitive peace, of social justice and of fraternal solidarity." Since there is only one world and one Divine Plan for order this can only mean that the Jewish Nation by its NATURAL vigour and power will mould the nations into unity, in opposition to the Divine Plan. The result is an inevitable increase of disorder in the Jewish Nation and in the world. Do we not see this in practice?

In his book, *Integrales Judentum* (Integral Judaism), the Jewish writer, Alfred Nossig, who in 1926 was secretary of a league for international concord, says: "The modern socialist movement is chiefly the work of Jews. . . . It is true that the Jewish socialist leaders were, for the most part, far removed from Judaism. Nevertheless the rôle they played in the movement does not come from themselves alone. The Mosaic principles have acted upon them unconsciously. The blood of the ancient missionary people has shown itself in their intellectual outlook and in their social attitude. The present world-wide Socialist Movement forms the first stage in the fulfilment of the Mosaic plan; it is the beginning of the realisation of the future state of the world announced by our prophets. . . . Hence all Jewish groups, whether they be Zionists or partisans of the Dispersion, have a vital interest in the triumph of Socialism. They ought to long for it, not only as a matter of principle because of its identity with the Mo-

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[1] *The Mystical Body of Christ in the Modern World* (Second Edition), pp. 267, 261

saic plan, but as a tactical weapon. . . . Already the dawn of our day lights up the horizon."[1]

The inauguration of the Hungarian section of the naturalistic Messianic Kingdom is treated of in Dr. Hans Eisele's book, *Bilder aus dem Kommunistischen Ungarn,* published in 1920. From it we learn that handbills were distributed amongst the Jews in Buda-Pesth, during the Judaeo-Masonico-Communist revolution of 1919 in Hungary, containing the following appeal: "People of Israel! with the help of our mighty ally we have fought for the revolution and we have won through. If now we all hold together and if we do not consider ourselves as Hungarian Jews, but with the tenacity of our race defend the conquered positions which will be attacked in vain, we can set up Judaea. Make every effort to have the public positions occupied by our co-religionists. Do not translate your names into Magyar. Woe to those who will get themselves baptized! Jehovah is with us. Our centuries of exile are at an end! We shall have a new homeland between the Danube and the Theiss. Support the secret societies, for these assure to every faithful follower of Jehovah a suitable place in the new state. Szamuely will protect us."

Mr. Newby says that "he has never seen any evidence of a policy of world domination for the attainment of the Messianic kingdom." The above texts may enlighten him. If they do not, there are others. In addition, he can consult *The Mystical Body of Christ in the Modern World* for evidence about the Messianism of Karl Marx.[2] He will also find on page 93 of the same work a reference to a sketch of Lenin's career showing that he was at the same time a paid agent of the Russian secret police and of Jewish financiers engaged in furthering the Marxist conspiracy. Does Mr. Newby think that it was by accident that Bela Kun (Cohen) appeared in Hungary and seventeen years later in Barcelona?

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[1] Quoted by Léon de Poncins in *La Mystérieuse Internationale juive,* p. 74.

[2] A point that is not there touched upon is the resemblance between the Marxian system and the Jewish Kabbala. If we except one point which, in the case of Marx, may well be ascribed to the influence of Hegel, the rest is strikingly similar. Be it remarked in passing that Freudian psychoanalysis is also in great part the Jewish Kabbala.

Mr. Newby says that "there is a formidable list of murdered rabbis and closed synagogues in the Soviet Union." On this point I beg to submit the following observations.

In *The Mystical Body of Christ in the Modern World,* pp. 294 and 295, there is a long quotation from an article by a distinguished Jew, Mr. Norman Bentwich, O.B.E., M.C., in the *B'nai B'rith Magazine.* In that article, he answers No to the question: "Is Judaism doomed in Soviet Russia?" He says that "the Communist Party, which controls the Soviet Government, is opposed to Judaism as to any other established religion: for its dominant creed is a militant atheism. Yet it has to be recognised that the attack on the old Jewish worship and learning, the demand for the closing of synagogues and schools and yeshivas comes principally from the younger generation of Jews. The Jewish Communist youth in large part have revolted against the old order. . . . The question arises whether Judaism will survive in this hostile atmosphere, without the religious hold and without the national ideal, reduced to a matter of national or racial pride and feeling. . . . The spiritual motive of the revolution goes back to the principles of Socialism in the teaching of the Hebrew prophets, even though the Communist denies the rock from which he is hewn and knows not the hole from which he is dug. The revolution of this generation against the old creeds and its devotion to a materialistic theory of work will not be a permanent belief. It is contrary alike to the Russian and the Jewish nature and to the outlook of science in our day."

Again, the January, 1934, issue of the American Jewish journal, *Opinion,* styled "A Journal of Jewish Life and Letters" had an article stating: "There is no doubt that the old, traditional Jewish synagogue is rapidly dying out in Russia. It is dying not *because of Communist persecution, as many would like to believe,* or any other outside influence, but simply because of a natural law of life. The youth has deserted it. Go over to the Jewish Communist Club on Tverskaya Street and you will find plenty of them."[1]

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[1] Quoted from *Wolves in Sheep's Clothing,* by George E. Sullivan.

Again, in *The Jewish Chronicle Supplement,* February 26th, 1937, page 3, we read: "It is a known fact that in Russia, in so far as there was persecution of the Jewish religion, it never came from the higher staff authorities but always from the Jewish Communists, who were, in most cases, sons of strictly religious fathers. . . ." This text and others of a like nature are quoted in the *Free Press* (London) of October, 1938. Of course, some Russian Jews did not understand the plans of the leaders of world-Jewry and resisted at the outset. They did not see why their interests were being sacrificed. They quickly accepted the new orientation, however, and the sympathy of Jews everywhere for Communism in Russia and Spain is remarkable.

Finally, I beg to draw special attention to Mr. Reed's statement about the composition of the Censorship Department of the Soviet Government. Since "the whole machine for controlling the home and muzzling the foreign press is entirely staffed by Jews," Mr. Newby ought to know that he must control his information. Has he done so?

"Democracy" versus "Fascism"

As we have seen, the final end of a State or Nation is the development of national life in such wise as not only not to hinder but to favour the Supernatural Life of the members of the Mystical Body of Christ. The movement known as the Protestant Reformation may be described as an attempt on the part of some countries to hold on to Christ, while rejecting the *order* established by Christ for the communication of the Divine Life of Grace to men. It broke the unity of European subjection to the supranational, supernatural Church of Christ. It did not, however, install a naturalistic international organisation in the place of the Catholic Church. That was reserved for the French Revolution of 1789. The French Revolution was the inauguration of the domination of the world by Masonic Naturalism. As time went on State after State denied that it had any duty to acknowledge the Divine Plan revealed by Our Lord Jesus Christ, in other words, refused to organise its social life so as to enable a member of Christ to live in harmony with the submission expressed to the Blessed Trinity at Mass. Instead it aimed at organising its social life under the influence of Masonic Naturalism. Behind Masonry, however, the other naturalistic force of the once chosen people

loomed up and, little by little, sought to prepare the way for its future anti-supernatural Messias. The Jews everywhere made use of Freemasonry to secure the right of becoming citizens of the once Christian States. We see the Masons, Mirabeau, Grégoire, etc., working for this project in the Constituent Assembly of France (1789-1791)[1]. Thus the States which had renounced the Supernatural Messias admitted into their bosoms a strongly organised body working for their subjection to the Natural Messias and utilising the Naturalism of Freemasonry for that purpose.

The rejection of the rule of Christ the King, without which social organisation cannot be free from essential deviations, and the gradual imposition of the Jewish National mould or "form" have proved disastrous for the nations once Christian and Catholic. They are beginning to react. The form and method of the reaction, however, here and there show serious traces of the process of deformation to which the nations have been subjected. Naturalism and the defective philosophies resulting from its deleterious influence on the human mind are at work even in the efforts displayed to undo its effects.[2] We shall see this in particular further on in the case of the German National Socialist Reaction. This series of reactions or revolts is given, in the language of propaganda, the name of "Fascism." The countries ruled by the Judaeo-Masonic combinations are spoken of as "Democracies."

From another point of view, the struggle between "Democracy" and "Fascism" may be characterised as a struggle between money-lending, or the system by which currency originates in debt to groups of private individuals, whose aim has been the manipulation of the price-level of the different countries, and money as a stable measure of value facilitating the exchange of real wealth. Catholics must learn to take account of the fact that, since the coming of William of Orange to England and the foundation of

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[1] "The deputies who got the project of Jewish Emancipation voted by the Assembly were all masons." *L'Entrée des Juifs dans la Société Francaise*, by l'Abbé Lémann, p. 356. L'Abbe Lemann was a Jewish convert.

[2] These erroneous philosophical theories are in part the result of the revolt against the Mystical Body of Christ (opposition to God has a disastrous effect on the human mind) and in part the result of decay consequent on Judaeo-Masonic influence.

the Bank of England, those who control credit and manipulate currency have gradually usurped the function of the Sovereign Power in modern States and are now linked together in a Big Combine. "Democracy" is simply another name for "a money-lenders' Paradise," a country in which currency comes into existence in the form of a debt to members of a big syndicate. Just as the chain-shop aims at the extinction of the individual trader, so the International Syndicate known as the Bank of International Settlements aims at the extinction of those entities known as nations or rather at their subjection to its dictates. The "Fascist" nations are refusing to sell out and be absorbed by the great monopolies, in a word, they refuse to borrow money.

"These 'sovereign states' we call Germany, Spain, Poland, Italy, Japan, are relatively small independent businesses. . . . Incidentally, they are businesses which have defied the big credit Institutions or International Banks—upon whose accommodation such businesses are supposed to depend for their continued existence. And it is not us, the people of England, but the International Banking Interests (of whom all democratic governments are the agents) who loudly and threateningly demand their return into the economic fold. And 'Soviets Limited' shouts it too. . . . What is this notion of National Sovereignty as seen from the standpoint of the monopolist (Mr. Litvinov representing the great Russian Empire, stretching from the Baltic to Korea or Mr. Eden representing the British Empire which sprawls all over the world)? It is a challenge to the all-powerful world-corporation he has in view, and which is actually in process of formation. It makes him see red literally. . . . Among the monopolist States, Great Britain, France, and Russia are the great protagonists. . . . In the background is the United States of America, the most powerful single State in the world. And Mr. Roosevelt is an arch-monopolist. . . . The last four years have made it clear to any intelligent man. . . . that 'Soviet Communism' is just a monopolist variation of 'Dollar Diplomacy' or the 'British Hegemony' . . . It is *Soviets Limited* with a propaganda Department as big as all the other departments of State put together. . . . It is the most stupendous racket that the world has ever seen. . . . We, that is, Great Britain, are in with the monopolists . . . over against us are a lot of States which represent relatively small-scale Capital . . . We stand for the Big Combine. They represent the little

individualist business, as it were, now in armed revolt against the insolent tyranny of the Empire Trusts, which are merging into one Empire. . . . These three great Empires (Great Britain, France, Russia) are now made into a mighty Trust of interlocking Syndicates. That is what the French-Russian (Soviet) Pact and the French-English alliance means. . . . That is merely an old-fashioned, political way of putting it, to call these 'Pacts' and 'Alliances.' It is nationalist language. It has to be used . . . because, of course, the majority of people are still 'nationalist' minded. . . . Another great war is blowing up . . . to understand its meaning . . . fix your mind upon this tendency to coalesce into corporations, to fuse into one vast monopolistic mass. That is what the nations are doing, just as much as shops and factories. And those who decline to *coalesce,* are now being threatened by those who are the leading members of this great political Trust . . ."[1]

In regard to the rôle of Soviet Russia, Mr. Wyndham Lewis does not seem to be quite satisfactory. The aim of the Rulers of Russia has always been to promote war between the once Christian powers, in order to profit by the resultant misery. They are ready to play off one against the other and turn to account the weaknesses of both. They will thus be able to propagate Communism in all the countries engaged in conflict. The end of the War may well see a Communist revolution and, as a result, the Mass practically abolished, in Western Europe. So Satan muses—and others.[2]

For those who may not be aware of how far monopoly and semi-Communism have progressed in England, the pamphlet *The Real Crisis,* published by *The Liberty Restoration League* is recommended. They will there learn about P.E.P. (Political and Economic Planning) and see that "the various Boards that have been set up in a number of industries are autocratic bodies on the

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[1] *"Count Your Dead: They are Alive!"* by Wyndham Lewis. This book is strongly recommended for its excellent outline of the preparations for another great war.

[2] In a more recent book, entitled *"The Jews—are they human?"* Mr. Wyndham Lewis shows a regrettable lack of knowledge of the Divine Plan for order in the world through the acceptance of the Supernatural Messias. The result is a very superficial work compared with *"Count Your Dead: They are Alive!"*

true Soviet model, with powers to inflict fines and entirely regulate the affairs of those subject to each Board's authority."[1] The present writer has dealt briefly with P.E.P. in *The Mystical Body of Christ in the Modern World,* in order to show its place in the anti-supernatural campaign of the Judaeo-Masonic forces. Similar Boards are already functioning in Ireland. Under threat of war, this semi-Communist organisation will be advanced in all "democratic" countries. A recent leaflet of the *Liberty Restoration League* on A.R.P. draws attention to this as follows: "Another organisation which has helped to spread the Air Terror is the Air Raid Defence League. It is directed by Sir Arthur Salter, M.P., who is also a member of the Council of the group which describes itself as P.E.P. (Political and Economic Planning). P.E.P. is composed chiefly of Socialist civil servants and representatives of the big businesses which obtain State assistance and require constant State interference to hamper, or prevent, the free competition of their independent rivals. Its aim is revolution by stealth, and for some years it has been working for the gradual elimination of private property and enterprise and the compulsory amalgamations of businesses, which is the first step towards Communism. It calls these activities 'planning' and, in a recent issue of its journal, stated that 'only in war, or under threat of war, will a British Government embark on a large scale planning.' Twenty five years ago, this was also the view of those who planned the Russian revolution."

As many of my Catholic readers will never have heard of P.E.P. before and may be unaware of the menace of naturalistic State "planning" to family life, the private ownership of a strong middle class, and everything which savours of guild-organisation or vocational groups, the following quotation from the *Parish Magazine* of the Holy Rood (Catholic) Church, Watford, Herts., England, will be helpful to them: "The Political and Economic Planning Group under the chairmanship of Mr. Israel Moses Sieff . . . is out to reduce every public and private activity in England to a compact mechanism of State-aided monopolies, combines and chain-stores under the control of a few financiers. The blessings to follow are these: artificial limitation of private enterprise, restricted production, rise of the cost of living, mass production of

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[1] *Britain's Jewish Problem,* by M. G. Murchin, p. 177.

low quality goods, reduction in exports, swelling of the bureaucracy, increase of taxation, growth of large cities, depopulation of smaller towns and countryside, suppression of private property and compulsion for all to invest their savings in monopolistic combines. . . . This wonderful and genial movement for the enslavement of Great Britain is making fair headway, and has succeeded in laying hands on pigs, bacon, milk, potatoes, turnips, bees. . . . The latest to join the movement is the National Birth Control Association, which has accordingly altered its name to Family Planning Association. It will arrange when and whom to marry, how many children to bring into the world, when to divorce, when and how to die, all according to the lofty standard of a group of financiers' financial needs and benefits."

To conclude this section I beg to quote a paragraph from another English writer as a short summary of the situation. H. T. Mills, in a pamphlet entitled *Money, Politics and the Future,* says: "We can roughly sum up the characteristics of the nations which already divide the world into two hostile camps, in order of importance, as follows: THE SO-CALLED DEMOCRACIES; gold standard countries; Freemasonry strong; Communistic element strong; members of League of Nations (except U.S., on account of special circumstances) *versus* (RELATIVELY) JEW-FREE 'DICTATORSHIPS'; goods standard countries; Freemasonry suppressed; nationalist element strong; not members of the League (except Italy, which country is as good as out of it). Russia may also be included without much difficulty in the first group. She is entirely dominated by the money power, which in the first instance gave to Bolshevism the possibility of life."[1]

"Moscow" (or Russia) and Ireland

"Moscow" or Russia, then, is simply a gigantic investment by which control over vast resources has been acquired by those who are preparing for the New Messias. They have "the enormous

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[1] According to *LeGrand Occident* of August, 1935, quoting from a Russian journal published in Paris, Masonic Lodges exist in Russia. The question of Freemasonry in Germany is dealt with further on.

The pamphlet by H. T. Mills was published some months before the outbreak of the war.

material advantage of vast funds such as a despotism can levy at will from the labour of more than fifty million adult men and women working on its soil, allowing as productive for revenue one-third of the gross population. All the surplus value of that labour is available, and a very large part of it is actually used, for propaganda and supply in countries outside Russia."[1] The numbers of the New I.R.A., who are members of the Communist Party of Ireland and who took part in the formation of the Dublin Branch of the Left Book Club in 1936, seem to prove that Russia is ready to utilise the Partition grievance in Ireland, in order to prepare the way for the Popular Front and the attack on the Mass.[2] We must not forget that the General Convention of the New I.R.A. on January 8th, 1933, issued a manifesto to the Irish people, which stated unequivocally that: "the reorganisation of Irish life demands the public ownership of the means of production, distribution and exchange in a State based on the needs of the mass of the people." The I.R.A. thus accepted the central point of "Moscow's" programme. The New I.R.A. ought to remember how a small section of the Basques were used as the instruments of Russia in Spain.[3] They ought to bear in mind, too, the fate that awaits them if "Moscow" triumphs. It will be given to others to read that "they have disappeared," like so many marshals, generals, ambassadors, professors, technicians, and other dupes of all kinds, not to speak of ordinary citizens in their thousands and hundreds of thousands. The Natural Messias is not meek and humble of heart like the Supernatural Messias.

Labour unions ought to watch their leaders closely, for every socialistic programme which sacrifices personal to common ownership operates in the long run towards the concentration of all control in the hands of a small minority and the reduction of the rest of the population to propertyless serfdom.[4] It is one of the tragedies of James Connolly's life that he who believed firmly in the

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[1] H. Belloc in *G. K.'s Weekly,* August 13th, 1936.

[2] The Left Book Club is the creation of the Jew, V. Gollancz.

[3] The Soviet programme of action in Spain in 1932 included "the intensification of the national revolutionary movement in Catalonia and Biscay." (Theses of XII Plenum of the E.C.C.I.) The letters E.C.C.I: stand for *Executive Committee of the Communist International.*

[4] Cf. *Socialism Unmasked,* by A. N. Field.

Supernatural Messias never saw that Marxism was simply a means for the installation of the reign of the new Messias.

Too great vigilance cannot be exercised by Irish Catholics with regard to the form of union which may be brought about between Northern and Southern Ireland. The union may be made to appear on the surface as a concession to Irish national sentiment while, in reality, preparing the way for the direct attack on the supernatural life of our country. We know how sadly our Catholic fellow-countrymen in the Six Counties of North-East have been made to suffer, deprived as they are of their fundamental rights as citizens in their own land, to use a recent expression of His Eminence, Cardinal MacRory, and the Bishops of the North.[1] But we in the South have already compromised lamentably with the French Revolution in the section on Religion in the new Irish Constitution and we may be dragged still further along the path to decay.[2] Masonry and that sub-Masonry, the Orange Society, will have no difficulty in forming a common front with Communism against the Catholic Church.

The German Nationalist Socialist Reaction against Internationalism

We have seen that the Nazi movement in Germany is one of a number of national reactions against the naturalistic Internationalism of the Jewish Nation and of Freemasonry. This particular reaction is deeply infected with defective philosophy as a consequence of the various deviations from the Divine Plan for order, which have been playing upon the German mind. The history of the German-speaking peoples, since the disastrous rupture of the unity of Europe in the 16th century, is, in its broad outlines, an account of the gradually successful efforts on the part of Protes-

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[1] In their public pronouncement on the question of conscription.

[2] Mr. Anthony Eden, Secretary of State for the Dominions, in his broadcast to America, 11th September, 1939, said: "Can we finally rid Europe of barriers of caste and creed and prejudice? . . . Our new civilisation must be built through a world at war. But our new civilisation will be built just the same." Weigh those words well; there is a very Masonic ring about them. *The Times* of 15th October, 1938, quoted Mr. Eden as saying that changes in our social and economic structure as far-reaching as those which have taken place in some other countries may be necessary as a by-product of a war to liberate Europe from the systems of Germany and Italy. Is this P.E.P.?

tant Prussia with its capital, Berlin, to oust Catholic Austria, with its brilliant capital, Vienna, from the leadership of the German-speaking peoples. Cardinal Richelieu's policy of hiring Gustavus Adolphus of Sweden against the Catholic Emperor during the Thirty Years' War (1618-1648) prepared the way. Frederick the Great, that cynical, conscienceless ruler, carried on the work. International Finance and Freemasonry, of which Bismarck was an agent, then brought about the birth of the German Empire of the Hohenzollern, which grouped a large number of German-speaking Catholics under the hegemony of Prussia. The Nazi movement is now bringing the rest of the German-speaking Catholics under the same rule, in the name of the naturalistic principle of race. The French Freemason, Clemenceau, during the peace negotiations at the end of the Great War, 1914-1918, refused to allow a South German State, predominantly Catholic, to arise. The work of the Freemason, Bismarck, was not to be undone, though the Austrian Empire was dismembered, and its social organisation, impregnated with Catholic tradition, broken to pieces. Now Catholic Austria and Slovakia, etc., have been incorporated under Berlin, so that Richelieu and Clemenceau, by betraying the interests of the Mystical Body of Christ, have worked for the aggrandisement of Prussia and against their own country.

The animating principle of the Nazi movement is that the pure German race is God. Pope Pius XI in the Encyclical of March 14th, 1937, *On the Condition of the Church in Germany,* has stated it unequivocally. In that Letter, every word of which—so the Sovereign Pontiff assured his readers—was weighed in the scales of truth and charity, we read: "While it is true that the *race* or the *people,* the *State* or a particular form of government, the representatives of the civil power, or other fundamental elements of human society have an essential and honourable place in the natural order, nevertheless, if anyone detaches them from this scale of earthly values and exalts them as the supreme norm and standard of all things, even of religious values, deifying them with idolatrous worship, he perverts and falsifies the order of things created and constituted by God, and is far from true faith in God and from a conception of life in conformity therewith . . . our God is the personal God, transcendent, almighty, infinitely perfect, One in the Trinity of Persons and Three in the Unity of the Divine Essence, Creator of the Universe, Lord, King and ultimate purpose of the history of the world, Who does not suffer and can

never suffer any other divinity beside Him . . . only superficial minds can fall into the error of speaking of a *national God,* of a *national religion,* of foolishly attempting to restrict within the narrow confines of a single race, that God, Who is the Creator of the world, the King and Lawgiver of all peoples, before Whose greatness the nations are as small as drops of water in a bucket."—(Isaias xl, 15.)

One or two phrases from Rosenberg's book, *The Myth of the Twentieth Century,*[1] will show how accurately Pope Pius XI diagnosed the error which is the root principle of the deviations from order in present-day Germany. "The racebound national soul" he writes, "is the measure of all our thoughts, aspirations of will and deeds, the final criterion of our values." Again, "Right is the expression of the exigencies of blood and race . . . a right holds good in the measure in which it puts itself at the service of the race." Accordingly, the moment Catholics in Germany and Austria leave the church after Mass, they find society in the process of organisation on the principle that the highest form of life is German national life, not the Divine life of Sanctifying Grace. German blood is higher and nobler than Sanctifying Grace, participation in the Inner Life of the Blessed Trinity, won for us by Our Lord's obedience unto death. Hence it will claim to organise life and morality. The German member of Christ is, therefore, faced with a terrible conflict, for this deification of the German Race and Blood will inevitably and logically lead to persecution, not only of Jewish naturalism, with its practical deification of the Jewish Race, but also of Catholic Supernaturalism.

Pope Pius XI in his Letter of 14th March, 1937, *On the Condition of the Church in Germany,* and the German Bishops in their Joint Pastoral Letter of 19th August, 1938, bear witness to the intensity of this persecution of the Catholic Church in Germany. It is well to quote at some length from these authoritative pronouncements, in view of such statements as the following from Herr Hitler, in the Reichstag on January 30th, 1939: "No one in Germany has so far been persecuted for his religious views, nor will any one be persecuted on that account. . . . But the National-

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[1]Rosenberg may be styled the theorician of the Nazi reaction. By a decree of the Hitlerite Government of January 31st, 1934, he was given the charge of controlling the intellectual and philosophical formation of the Nazi party.

Socialist State will ruthlessly make clear to those of the clergy who, instead of being God's ministers, regard it as their mission to speak insultingly of our present Reich, its organisations or its leaders, that no one will tolerate a destruction of this State. . . . There can only be political reasons for other countries, and for certain democratic statesmen in particular, to take up the cudgels on behalf of individual German clergymen, for these same statesmen were silent when hundreds of thousands of priests were butchered or burnt in Russia; they were silent, when in Spain tens of thousands of priests and nuns were massacred with bestial cruelty and burnt alive. . . . It was just because of such butchery that numerous National-Socialist and Fascist volunteers placed themselves at the disposal of General Franco in order to help him in his efforts to prevent the Bolshevik lust for blood from spreading over Europe and over the greater part of the civilised world. It was anxiety for European culture and for real civilisation which compelled Germany to take sides in the fight carried on in National Spain against the Bolshevik destroyer. It does not say much for the mentality predominant in various countries which cannot conceive of such a step being taken for purely unselfish reasons. However, National-Socialist Germany sympathised with General Franco's uprising out of a sincere desire to see him succeed in delivering his country from the danger which at one time had threatened to engulf Germany herself. Thus it cannot be sympathy or pity for God's persecuted ministers, which mobilises the interest of democratic citizens for individual clergymen in conflict with the law, but rather an interest in the enemy of the German State. Let one thing, however, be borne in mind in this connection: we shall protect the German clergy in their capacity as God's ministers; but we shall destroy members of the clergy who are the enemies of the German Reich."[1] Herr Hitler affirms that Catholics are not being persecuted in Germany for their religion. Let us now hear what the Pope and the German Bishops have to say on the subject.

In his Letter of 14th March, 1937, *On the Condition of the Church in Germany,* Pope Pius XI wrote to the German Bishops as follows: "In your districts, Venerable Brethren, voices are

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[1]This extract is taken from *News from Germany,* April, 1939. This is a pro-Nazi Bulletin, circulated from Germany. The special number quoted from dealt with *The Church in Germany.*

raised in ever louder chorus urging men to leave the Church. Among the spokesmen there are many, who by reason of their official position seek to create the impression that leaving the Church, and the disloyalty to Christ the King which it entails, is a particularly convincing and meritorious form of profession of loyalty to the present State. With cloaked and with manifest methods of coercion, by intimidation, by holding out the prospect of economic, professional, civic and other advantages, the loyalty of Catholics and especially of certain classes of Catholic officials to their faith is put under a pressure that is as unlawful as it is unworthy of human beings. All our fatherly sympathy and deepest condolence We offer to those who pay so high a price for their fidelity to Christ and the Church. . . . We address a particularly heartfelt greeting to Catholic parents. Their God-given rights and duties in education are this present moment at the very centre of a struggle which could not conceivably be fraught with graver consequences for the future. The Church of Christ cannot wait until her altars have been overthrown, until sacrilegious hands have set the houses of God on fire, before she begins to mourn and lament. When the attempt is made to desecrate the tabernacle of a child's soul sanctified in baptism, by an education that is hostile to Christ; when from this living temple of God the eternal lamp of belief in Christ is cast out and in its place is brought the false light of a substitute faith that has nothing in common with the faith of the Cross. . . . then it is the duty of every professing Christian to keep his conscience clear of any culpable co-operation in such dreadful work and corruption. The more the opponents are at pains to deny and gloss over their dark intentions, all the more is a vigilant distrust called for, and distrustful vigilance that has been aroused by bitter experience. The formal maintaining of religious instruction, especially when controlled and shackled by those who are not competent, in the framework of a school that in other departments systematically and invidiously works against the same religion, can never be a justification for a believing Christian to give his free approval to such a school that aims at destroying religion. We know, beloved Catholic parents, that there can be no question of such willingness on your part."

In their Pastoral Letter of August 19th, 1938, the Bishops of Germany are quite explicit on the subject of the deadly persecution aimed at the destruction of the Catholic Church in Germany. Their affirmations are in open contradiction with the Führer's

assertions. "In our previous pastoral letters," their Lordships write, "we have often spoken of the struggle that is forced upon us. We have to point out to-day that hostilities have not ceased but, that, on the contrary, acts of aggression are on the increase and the end aimed at is clearly manifest. What is aimed at is not merely the checking of the growth of Catholicism but the destruction of the Catholic Church, the wiping out of Christianity and the setting up in its place of a religion which is utterly alien to the Christian belief in the One True God.

"It is true that the practice of the Catholic religion is still free, but every effort is made to keep Catholic youth away from Church services, by stigmatising the profession of the faith as a cause of division among the German people. . . . The Church is accused of having secret personal and political relations with Bolshevik Russia. This accusation is maintained in spite of the Encyclicals and the broadcasts of the Holy Father on Communism and even in spite of the statements of leading Bolsheviks. . . . To those who assert that the persecutions of which we have been and are still the object are only logical reactions and indispensable defensive measures on the part of the government of new Germany, in face of the refusal of Catholics and their Pastors to be incorporated into the new State, we reply as follows: We, the Bishops of Germany, have often made public profession of our loyal attachment to our people and to the nation's new constitution, and we have conscientiously accomplished our duties as citizens. But we want to proclaim openly that several of the leaders of the new movement do not want to come to any agreement with the Catholic Church and its representatives, either because the fundamental principles of the new faith are opposed thereto or because the turn of events has brought into control anti-Catholic elements who are eager for the destruction of the Catholic Church. . . . The recent attacks on the Bishop of Rottenburg, Dr. Sproll, clearly prove that the persecution is directed not only against the Catholic Church but against the whole Christian idea as such. Christianity is considered as one of the last relics of a long-distant past, and as so much useless lumber in our day. According to the principles set forth in the Racial Laws, the person and the life of Jesus Christ are in contradiction with the German ideal of humanity. The principles of His teaching and, in particular, the dogmas of Original Sin and Redemption, of reward and punishment after death, are said to be drawn from the superstitious legends of barbarous

peoples who imposed their beliefs on the Germans by force. Imbued with these principles, young people in different parts of the country took it upon themselves to clear the public places of the crucifix, the symbol of Christianity. They went so far as to destroy very ancient Calvaries, taking no account of the artistic value of several among them. . . . While the Catholic Church is struggling against its sworn enemy, the Bolshevik Anti-Christ . . . certain members of the government want to brand the Church as the enemy of the nation and prepare its destruction systematically. . . . . Can it not already be seen that the unity of the nation is undermined by the Government's persecution of religion? The pretext put forward for the attack on religious beliefs is the anxiety to prevent the divisions and weakness inevitably resulting from religious differences. It seems to be forgotten that the struggle of anti-Christians against Christianity is a source of still greater weakness. . . . An attempt is being made to get rid of the Christian God in order to replace Him by a "German God." What does a "German God" mean? Is he different from the god of other peoples? If so, then there must be a special god for each nation and for each people. This is the same as saying that there is no God. . . . . An official statement has been made to the effect that a creative God is unacceptable. . . . Thus the concept of the One True God is denied and replaced by that of a god derived from racial theory. . . . The fate of these systems is well known. They disappear as quickly as they arise and simply lead to an increase in the numbers of unbelievers." Herr Hitler's Pronouncement of January 30th, 1939, is in flagrant contradiction with the statements of Pope Pius XI and the German Hierarchy.

The German reaction against Judaeo-Masonic Internationalism, then, represents the deification of the German Race in opposition to the Jewish deification of the Jewish Race. What are the currents that have come together to give birth to this disordered reaction? They are many and varied. Two of them are specially noteworthy. There is the current coming from the philosophy of Kant, Fichte and Hegel, according to which the German mind is the one destined to mould Europe and the world. Kant carried out the "Copernican revolution" of making things conform to the human mind instead of the human mind seeking to grasp the objective order of the world. Fichte insisted that the elaboration of the social and, of course, of the moral order of the world was

to be chiefly the work of the German mind. According to Fichte, the living God is Humanity and the German mind is the self-consciousness of God. In the evolution of the Humanity-God, one state or people always leads the van, according to Hegel. Greece and Rome led the ancient world. In Europe to-day there is a Chosen People to carry on the development of the world—the German Race. To that current another joins itself, namely, the one that comes from the French writer, Gobineau, and from the Englishman, H. St. Chamberlain. According to them, purity of blood and race is the great principle of progress for humanity, not only of physicial but of mental and moral progress. Accordingly, to mould the world, the indispensable element is the purity of the German blood and race. Thus we have the broad outlines of the preparation of Rosenberg's theories. For Rosenberg all Jewish blood is poisoned. That the blood of Our Lord Jesus Christ, communicated to Him by His Immaculate Jewish Mother, should be the source to men of their most real Life, the Supernatural Life of Grace, infinitely more noble than mere racial or national life, even German and Aryan, would seem to Rosenberg utter folly.[1] Rosenberg's dictum "once and for all, the so-called Old Testament must be abolished as a book of religion" is condemned, in the Letter *On the Condition of the Church in Germany,* in terms which bring out at the same time the terrible opposition of Jewish Naturalism to the Mystical Body of Christ. "Anyone, therefore," writes Pope Pius XI, "who wishes to have banished from the Church and from the school the Bible history and the wise teachings of the Old Testament blasphemes against the word of God and against Almighty God's plan of salvation, and sets up as judge of the divine plans a narrow and limited human mode of thought. He forsakes faith in Christ who appeared in the reality of His Flesh, who took humanity of a people that was later to nail Him to the cross. He understands nothing of the world drama of the Son of God, who to the crime of His crucifiers opposed the divine action of His redemptive death which, as High Priest, He offered for us, and so caused the Old Testament to find its fulfilment, its purpose and its sublime exaltation in the New."

Behind this deification of the German Race, there are also

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[1]Cf. Propositions condemned in the Letter of the Sacred Congregation for Seminaries and Universities, 13th April, 1938.

various secret forces. Freemasonry means the acceptance of pantheism and the deification of man.[1] It is pantheistic in its symbolism and in its inner or esoteric signification, so German Freemasonry, both Grand Orient and Prussian, has contributed to the preparation of the present mental aberration. In the previous edition of this pamphlet I insisted upon this, and I added that Hitler suppressed the Grand Orient Lodges but that the Prussian Grand Lodges, which never admitted Jews to membership and remained strictly nationalist, simply transformed themselves into Orders of Chivalry with a purely German symbolism. I have since been assured that they also were suppressed. Is that suppression merely on the surface and akin to the closing of the Masonic Lodges during the French Revolution when their members were proceeding to action? It is difficult to know exactly. It is certain that the "German Christian" attempt to introduce the neo-paganism of "the German Faith" into the Protestant Church follows exactly the lines indicated in the declarations of the three Prussian Grand Lodges, quoted in *The Mystical Body of Christ in the Modern World,* pp. 311, 312.[2] It is also certain that behind all the attempts of the German Government is the intention of moulding Christianity according to the ideas formulated by the German Christians.[3] It seems to me that the hatred of the Supernatural Life of Grace displayed by the Hitlerite government indicates the presence of a satanically inspired group such as Masonry. The in-

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[1]For the proofs of this, see *The Mystical Body of Christ in the Modern World, passim,* especially Appendix VI, pp. 346-351.

[2]An extract from the minutes of the assembly of the Prussian Grand-Masters held on 16th February, 1924, is there reproduced. At that reunion, a common statement was drawn up to the effect that the three Prussian Grand Lodges stood for "a German and Christian view of life *(auf dem Boden deutscher und christlicher Anschauung).* . . . We insist on these convictions as well as upon the respect of the rights of others, because we are persuaded that there is no universal Humanitarian Ideal and that, just as every personality has its root in race, only boundless love of and fidelity to one's race can develop personality . . ."

[3]The book, *The New Racial Paganism,* translated from the Italian of Mario Bendiscioli, by George D. Smith (Burns, Oates and Washbourne) contains a striking confirmation of these views, though there is no allusion to Freemasonry, Prussian or other, in the book. The little book quoted in the previous edition of this pamphlet, namely *Les Forces Occultes en Allemagne,* by H. du Mesnil-Thoret, contains an extraordinary amount of useful information in a few pages.

fluence of the Germanic Secret Society known as *Die Heilige Vehme (The Holy Tribunal)* may suffice to explain some things though not all, but again it is difficult to get authentic information about this also. Besides those forces, the *Freundeskreis* of Hugenberg, one of the apostles of Pan-Germanism, and the famous *Abteilung drei,* which corresponds to the English Intelligence Service, have been important factors in the preparation of the present regime.

We must, however, carefully distinguish between the anti-supernatural character of the Hitlerite government and the efforts of the same government to set the German people free from the domination of international money-lenders. The deification of the German Blood and Race is in flagrant opposition to the Divine Plan for order through the Mystical Body of Christ and inevitably leads to systematic persecution of splendid Catholic families. The Prussian tradition of ruthless military aggrandisement is a perpetual menace to peace. But we must be just, nevertheless, in spite of the Nazi Party's hatred of Christ the King, and remember that it took the Nazi revolution to abrogate the clause in the constitution of the Reich by which "the president of the Reichsbank, Dr. Hans Luther, was secured in his position, so that he could not be removed without his own consent and a majority vote of the Board of the Bank of International Settlements."[1]

Since the Great War twenty-six Central Banks have been founded, after the model of the Federal Reserve Bank of the United States, Mr. Paul Warburg's creation,[2] and have been gradually "attempting to set up a central body which will acknowledge no authority above it on this planet. . . . If this is ever effected, there can be no doubt that the Bank for International Settlements will then be in as autocratic a position with regard to world finance as the Bank of England is now in with regard to British finance. This bankers' dream would certainly make a

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[1] *An Analysis of Usury,* by Jeffrey Mark, p. 211.

[2] Mr. Paul Warburg was a German Jew and became an American subject only a few years before he created the Federal Reserve Bank in 1913. Cf. *All These Things,* by A. N. Field, pp. 4, 5.

At a conference of international bankers at Genoa, in 1922, it was resolved that: "in countries where there is no central bank of issue, one should be established."

'stable' banking system for the world. With the whole of the world's gold stocks centralised, and with each country's internal banking system co-ordinated under an all-powerful central bank, bank crashes and bank 'runs' (whether on a localised or national scale) would be impossible: an illusory gold backing to a world currency could be successfully maintained, and international gold tokens issued and 'redeemed' in any quantities which suited the policy of the board of the World Bank. At the same time, all hope of freedom and plenty—for the individual, for industry, and for nations—would automatically disappear, and the world would be relentlessly driven into complete idolatry under an international gold-idol."[1] Against this process of reduction to financial slavery, the Hitlerite government is struggling. As Wyndham Lewis puts it: "What Herr Hitler is required to do is to merge Germany in the league of monopolist States."[2] When Hitler is exhorted to make a contribution to peace, Wyndham Lewis goes so far as to say that it really means: "the peace-loving nations are more heavily-armed than you are, Herr Hitler, and have at their back unlimited resources, and they will unquestionably make war on you, if you do not submit to their will, and if you persist in going on with this Sovereign State stuff." And we must always bear in mind that Marxism, as we have seen in the Foreword, is an instrument of International Finance as well as Capitalism. The end of the war between the "Democracies" and "Fascism" may see the process of reducing the world to slavery definitively achieved, or at least considerably advanced, and the reign of the natural messias inaugurated, by the installation of a Communist or semi-

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[1] *An Analysis of Usury,* by Jeffrey Mark, pp. 214, 215.

[2] *Count Your Dead; They Are Alive!* p. 318.

When the Federal Reserve Bank had been a few years in existence, in 1916, to be precise, President Woodrow Wilson thus summed up the situation in U.S.A.: "A great industrial nation is controlled by its system of credit. Our system of credit is concentrated. The growth of the nation, therefore, and all our activities are in the hands of a few men. . . . We have come to be one of the worst ruled, one of the most completely controlled and dominated Governments in the civilised world—no longer a Government by conviction and the free vote of the majority, but a Government by the opinion and duress of small groups of dominant men." That is what "democracy" means, and it is a good description of the system which the Board of International Settlements has been quietly setting up all over the world. Cf. *Wealth, Virtual Wealth, and Debt,* by Professor Soddy, pp. 290 *et seq.*

Communist regime controlled by the Rulers of Russia. This conflict, like all others, is simply a subsidiary phase of the conflict waged by Satan against the Supernatural Messias and the Mass.

In the meantime, "the problem facing the totalitarian (or 'Fascist') States is different from the bristling difficulties of the 'democracies.' The latter have enormous potential wealth, which their money system, based on the Gold Standard, does not permit them to distribute, and so this wealth is either sabotaged or not produced. Whereas the former are faced with a real shortage of wealth, owing to possessing limited overseas investments and controlling very limited access to raw materials. This, particularly, applies to Germany. However, under a system of money based upon production, wonders are being accomplished with what can be produced from the soil, together with the results accruing from a reduced foreign trade, carried on frequently by barter because of a world-organised Jewish boycott of exports. It is for this reason that we see so many currency restrictions in Germany. Her credits built up abroad must be carefully parcelled out between the varying needs of her ordinary import trade, those of re-armament, etc."[1]

In *The Mystical Body of Christ in the Modern World* (Third Edition, pp. 310 *et seq.*) I gave a long quotation from the Viennese Catholic Weekly, *Schönere Zukunft,* to show the enormous extent of Jewish influence in Germany. "To-day," wrote Dr. Eberle, the distinguished Editor of that paper, in 1932, "Catholics are almost completely silent about the question of Judaism, though Jewish influence, not only in Russia, Hungary, Poland, France, England, America and Austria, but also in Germany, has attained a degree of power and might, altogether out of proportion to the number of Jews in the total populations of these countries. Three-fourths of the large Banking concerns, at the head of which we must place the four big D. Banks—Deutsche Bank, Darmstädter Bank, Disk-onto-Gesellschaft and Dresdener Bank—three-fourths of the big exchanges, including those of Berlin, Frankfort and Hamburg; three-fourths of the principal commercial enterprises, including those of Karstadt, Tietz and Werheim; three-fourths of the leading newspapers, of the publishing firms, of the telegraphic and

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[1]H. T. Mills, *Money, Politics and the Future,* p. 6.

advertising agencies, of the groups controlling theatres and cinemas, are Jewish. In Austria, matters are still worse. Of course, there are still many non-Jewish industrial magnates, but they are becoming more and more subservient to banks directed by Jews. . . . And yet Catholics, in great measure, keep silence about the matter. This silence is, in part, due to ignorance, especially in the provinces. But it is also due to an already existing dependence on Jews. Three-fourths of the Christian newspapers would be reduced to two-thirds or even one-half of their present size, if they were compelled to give up the advertisements of Jewish shops and banks, and Jewish advertisements would not be forthcoming if the Jewish question were treated of."[1]

The reaction against this intellectual and economic domination of the Jewish nation, instead of turning in the direction of the Mystical Body of Christ, in which Germany was once united with the rest of Europe, has turned in the direction of a materialist Naturalism. The triumph of this Naturalism over the Supernatural Life of the Mystical Body, by the annexation of Austria, was allowed to take place, without much opposition from the countries under the influence of Masonic Naturalism. On the annexation of Czecho-Slovakia, a Masonic creation due to the intrigues of Masaryk and Benes, and the link between the Rulers of Russia and Western Europe, Russia, which had signed a treaty of mutual help with Czecho-Slovakia in 1935, did all she could to promote war. War was, however, averted in September, 1938. It has broken out in September, 1939. What are the factors that have contributed thereto? Hitler's threats of force against Poland coming after a number of others in the traditional Prussian style, the determination of the financiers of the Bank of International Settlements to crush revolt against their monetary system, the desire of the Judaeo-Masonic forces for revenge on the Hitlerite regime, the determination of the Catholic Poles not to yield except to force, Russia's readiness to promote conflict in Europe and at the same time to repeat history with regard to Poland, all these

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[1]The domination of the Jewish Nation in Germany was favoured by the humanitarian Grand Orient Lodges. The Prussian Lodges never admitted Jews to membership.

factors have played their part.[1] The action of the Hitlerite government is not only favouring Satan's schemes by being naturalistic and anti-supernatural in Germany, but looks like playing into his hands by enabling the Rulers of Russia to look forward to grand-scale preparations for the reign of the New Messias. In Stalin's words already quoted: "according to the doctrine of Marx-Engels-Lenin all war truly generalised should terminate automatically by revolution."

The Return to Order

In *Das Königtum Christi in Europa (The Kingship of Christ in Europe),* by Dr. Kurt Ziesché, Professor in the University of Breslau, we read: "In the French Revolution of 1789, a European attack on Christianity was for the first time directed openly and definitely at the very point which Judaism had been assailing for 1800 years. The attack struck at the very essence of Catholicism. We Christians call it the supernatural, that is, the order of the Inner Life of the Blessed Trinity. For Jewry it is pagan mythology draped in Oriental Mysticism. The Jew maintains that the pure natural religion of the prophets has been corrupted by it . . . In 1789, the (then) most cultured nation in Europe quite openly and frankly took the Jewish side. Thus, as the influence of the French Revolution extended, there disappeared from Christian Europe what had hitherto been the deciding factor in its opposition to Judaism, and Jewish forces henceforward openly took their part in the development of European culture. In a short time they became the leaders therein and to-day they practically have the field to themselves. Judaism conceived as a natural religion is undoubtedly at the present moment

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[1]Mr. Arnold Leese in elaborating the influence of the financial factor in *The Fascist* (May, 1939), points out that the Prudential Assurance Company, which has £535,000 in Jew-controlled Imperial Chemical Industries, and £179,000 in the Jewish chain-stores of Marks and Spencer, is deeply interested in Poland. It owns the Prudential Assurance Company of Warsaw, which in turn is interlocked with the Utilities Corporation (Poland) Ltd., the Power and Traction Finance Co. (Poland) Ltd., the British and German Trust, the British Overseas Bank, and the Mid-European Corporation. These companies, he says, are largely Jewish, and particularly the British and German Trust, which is managed by Helbert Wagg and Co. He adds that *The Times,* 4th April, 1939, p. 15, stated that "Jews are the chief owners of urban real estate in Poland."

the strongest force in moulding the mind of Europe and the world . . . When we come to examine the dominant philosophies of life in the world to-day we find that it is not the Christian outlook which fashions the minds and determines the conduct of men: it is rather the Jewish mentality. The strong clear-cut standpoint of supernatural Christianity is by now restricted to a small portion of humanity. The Life of Grace still communicates to many millions of men the peace of heart required to suffer and endure, but the dominant attitude towards life, as manifested in the thoughts, actions and general behaviour of the white nations, is frankly Jewish and is the product of whatever remnant of idealism is to be found in Judaism. That is the saddest point in the whole business." Dr. Ziesché, in 1926, when his book appeared, looked for a supernatural reaction from the German Catholic Right Wing. Instead, there has come a naturalistic national reaction.

Wherever, since 1789, the influence of the French Revolution has penetrated, States have declared that they have no duty to acknowledge the one true supernatural religion which God Himself came down to teach men. Thus, States have openly renounced the side of our Divine Lord in the struggle between Him and Satan. "He that is not with me, is against me: and he that gathereth not with me, scattereth." (St. Matth. xii, 30). This is social apostasy. "Never to have known Jesus Christ in any way," writes Pope Leo XIII, "is the greatest of misfortunes, but it involves no perversity or ingratitude. But after having known Him, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible."[1] Having renounced social acknowledgment of truth and order, States have placed all forms of error on the same level as the Mystical Body of Christ, and as a necessary corollary, Jews, who are preparing for the advent of the natural

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[1]Encyclical Letter, *Tametsi*, Christ our Redeemer.

messias, have been admitted as full citizens of the once Christian States.[1] They have profited by their citizenship to eliminate the influence of the Supernatural Messias, as is inevitable, for the process of imposition of their natural national form means at the same time the elimination of that supernatural life they reject so obstinately.

Here it will be well, for the sake of clearness, to contrast the Jewish idea of citizenship with the Catholic ideal. Owing to their messianic aspirations, that is, to their looking forward to a messianic era to be achieved through the dominating influence of their nation over the others, the members of the Jewish nation retain their primary allegiance to their own nation, when becoming citizens of other states and nations. As members of their own "messianic" nation, they must strive for the domination of their nation over others, as thus alone, they hold, justice and peace can be achieved on earth. The Jew would fail in his duty to the Messias to come if he did not subordinate the interests of other nations to his own. The Catholic Church, the Mystical Body of Christ, seeks to draw all nations into the unity of that Body so that Christ may relive His Life to the full in the citizens of every nation. But the Catholic Church, being supra-national and supernatural, does not aim at the obliteration of national characteristics and qualities by the imposition of a national form, but at their harmonious development by the elimination of the defects due to original sin. Our Lord Jesus Christ, in and through the Catholic Church, aims at showing forth to the world the resplendent qualities of the English, French, Irish, German, American, etc., member of Christ. Catholic saints are all convinced that the

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[1]A typical example of the influence of the French Revolution is to be found in Article 44 of the new Irish Constitution. According to Section 1 of that article, the State *recognises* the special position of the Catholic Church as the Church of the great majority of the citizens, and the State also *recognises* the Church of Ireland, the Presbyterian Church in Ireland, the Methodist Church in Ireland, the Religious Society of Friends in Ireland, as well as the Jewish Congregations, etc. In Section 2 of that article, the free profession of religion is guaranteed to every citizen, *subject to public order and morality*. But who is to decide what is truly moral? Suppose one of the above-mentioned religious bodies wants divorce, will it be rejected simply because the majority are against it or because the unity and indissolubility of marriage are a symbol of the unity and indissolubility of Christ's union with His Mystical Body? Divorce is immoral and an insult to our Redeemer, even if a majority can be found to vote for it.

highest life in the world is not their national life—in fact their lives are a striking proof of the contrary—but they all know and teach that any act of subordination of the legitimate interests of the nation of which they are members to those of any other nation would be a sin and a failure in their duty to the Supernatural Messias.

But, then, will the Catholic Church allow the practice of other forms of worship? Of course the Church will do so. The Catholic Church claims that the State shall officially acknowledge only truth and order, but She insists on the respect of the personal rights of all those who profess erroneous forms of belief. She has shown this admirably in her traditional attitude to the members of the Jewish Nation. What is this traditional attitude? It is to be found in the two currents running through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for their family life and their worship, as the life and worship of human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism and try to prevent Jews from obtaining control over Christians. This second current has been lost sight of, to some extent, since the French Revolution. Yet Judaeo-Masonic influence in the Press and the Cinema and, above all, in the manipulation of Finance and Credit, is being steadily exercised against the doctrine of the Fall and the rule of Christ the King in society. Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. The Encyclical Letter, *A Quo Primum* (1751) addressed by Pope Benedict XIV to the Polish Hierarchy, of which a translation will be given in Appendix IV, is typical of the attitude of the Holy See in this respect. It seemed monstrous to Pope Benedict XIV that individual Catholics should be in danger of perversion by being servants in Jewish families. Is it not much worse to have the whole social organisation of a country impelled in the direction of Naturalism by the financial forces of Central Banks and the Bank of International Settlements? The directing control of the Bank of England is a secret body. The efforts of the Macmillan Committee of 1929 to throw light upon it "failed most completely . . . indeed, the evidence of Mr. Montague Norman is a study of

non-committal and evasive answers."[1] The same secrecy does not enshroud the Jewish control of gold. The representatives of three Gentile firms meet the representatives of three Jewish firms at the Rothschild office in St. Swithin's Lane every day at ten minutes to eleven and fix the day's price for gold. The Rothschilds dominate the gold market.[2] To those who remark that there are many Christians engaged in maintaining a monetary system that will not permit the distribution of real wealth, I reply that many of them are Freemasons and, therefore, infected with the virus of anti-supernaturalism and that many others are simply instruments, wholly or partly blind, of the Rulers of Russia. For example, Prof. Corliss Lamont, son of the Senior Partner of J. P. Morgan & Co., is head of the "Friends of Soviet Russia" and of the "American Council on Soviet Relations."[3]

To undo the effects of the French Revolution we must, therefore, teach the integral truth about the Mystical Body of Christ. In face of Rosenberg's deification of the German race and his rejection of Jewish blood as poisoned, we must proclaim that we, who affirm that our Lord Jesus Christ, Head of the Mystical Body, redeemed us with Jewish blood, are spiritually descendants of Abraham. "We are spiritually Semites," to use Pope Pius XI's oft-quoted phrase. And in face of Jewish Naturalism, we must proclaim also the supremacy of the Supernatural Life of the Mystical Body over the natural life of Abraham's descendants as over every form of national life. With Pope Pius XI, in the Encyclical *Quas Primas,* we must battle against the mentality, thanks to which "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The financial factor must, however,

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[1]Cf. *Facts about the Bank of England,* by A. N. Field, p. 4.

[2]*Britain's Jewish Problem,* by M. G. Murchin, pp. 136-138. On p. 137, he points out that South Africa and Soviet Russia, the world's two greatest gold-producing countries, are controlled by Jews, and mentions the fact that America, the country holding a large proportion of the world's gold, is also partially controlled by them.

[3]"Let us be under no illusion. The Jewish spirit, which was responsible for the alliance of large-scale capital with Marxism and was the driving force behind so many anti-Spanish revolutionary agreements, will not be got rid of in a day. . . ." (Extract from the Victory Speech of General Franco, Madrid, May 19th, 1939.)

not be left out of account. If Hitler meets his Waterloo in his attempt to emulate Napoleon's efforts to get free from the money-power, we Catholics in the "democracies" shall be exposed to another form of attack. Under a monetary system in which real wealth is either destroyed or not produced, in order to keep up prices and thus enable private money-creators to collect interest for the creation of the medium of exchange, the propertyless masses will sooner or later be hurled against the Church and the religious orders. Accordingly, strongly as we must condemn the horrible persecution of the Catholic Church in Germany, we ought not to allow our expressions of condemnation of the Hitlerite anti-supernatural programme to be construed into approvel of the monetary system against which he is in revolt, and which is, as things stand, an instrument for the propagation of Naturalism.[1]

The Naturalistic adventure upon which Europe embarked at the French Revolution has been disastrous for the nations of the West. The reaction against its Internationalism is now threatening to prove disastrous for the Jewish Nation. A step to be taken to undo the naturalism of the French Revolution and, at the same time, prevent onslaughts on the Jews, is to withdraw citizenship of other States from all of them and limit them to citizenship of one State, their own. That State must not be Palestine, for the Jewish claim to Palestine is implicitly a denial that they have disobeyed God and missed their vocation by the rejection of the True Supernatural Messias. It is the assertion in action that the promised Messias has not yet come and that the day of their domination over the world will yet dawn. That way lies disaster, because all their naturalistic attempts to impose their will on God instead of accepting His, will involve the Jewish nation in further dire catastrophes.[2]

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[1]Has not Pope Pius XI in *Quadragesimo Anno* denounced International Imperialism which derides the idea of *patria* or native land and holds that, where a man's "cash-box" is, there is his country?

For Napoleon's struggle against the money-lenders, cf. *The Mind of Napoleon,* by R. McNair Wilson.

[2]It is not necessary to stress the fact that the Arabs have a natural right to the country they have occupied for the last thirteen hundred years. Have the Danes a claim to England now, because they were masters of the country a thousand years ago?

The cause of Christ the King is terribly hampered in the modern world because many Catholics do not understand the meaning or see the harm of Naturalism. To take one example, they are so accustomed to having all religions placed on the same level that they are incapable of realising how Satan gloats over the insult to God involved therein. The world's apology to the Blessed Trinity for that insult, namely, the return to the unity of the Mystical Body, is delayed by the fact that naturalistic compromises are accepted, as if they were full settlements of the Divine claims, and the integral truth is not proclaimed. "When an organism decays and becomes corrupt," wrote Pope Leo XIII, "it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So modern society, in its foolhardy effort to escape from God, has rejected the supernatural order and revelation; and it has thus withdrawn itself from the salutary efficacy of Christianity. . . . This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter, if it wishes to recover its well-being, its repose, and its salvation. . . . But the return of Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It is identified with that perfect, spiritual and, in its own order, sovereign society, which is the Mystical Body of Jesus Christ and which has for its visible head the Roman Pontiff, successor to the Prince of the apostles. . . . Legitimate dispenser of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the unfailing (eternal) source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below. . . . The equality which it proclaims does not destroy the distinction between the different social classes. . . . The liberty which it bestows

in no wise conflicts with the rights of truth, because the rights of truth are superior to the demands of liberty. Nor does it infringe upon the rights of Justice, because the rights of Justice are superior to the claims of mere numbers or force. Neither does it impugn the rights of God, because they are superior to the rights of man."[1]

It is contrary to the order and finality of the world to abandon the struggle for the return of States to Christ the King. To aid in that return, by showing the ultimate practical consequences of the fatal step taken at the French Revolution and which has since been more or less accepted, to the exclusion of any higher ideal, is the object of this book. "I am Alpha and Omega, the beginning and the end, saith the Lord God" (Apoc. i, 8).

APPENDIX IV

POPE BENEDICT XIV AND THE JEWISH QUESTION

Encyclical Letter of Pope Benedict XIV[2] to the Primate Archbishops and Bishops of Poland, concerning what is Forbidden to Jews Dwelling in the same towns and districts as Christians.[3]

Venerable Brethren

Health and Apostolic Benediction.

Through God's great goodness the foundations of our Holy Catholic Religion were first laid in the Kingdom of Poland

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[1]Apostolic Letter of March 19th, 1902.

[2]1740-1758.

[3]*Bullarium Romanum,* Vol. 26, pp. 297-300. The Letter is officially designated as *A quo primum.* It was sent in the year 1751.

This Letter has been translated with the kind collaboration of Rev. S. Rigby.

towards the end of the tenth century, under Our Predecessor Leo VIII, thanks to the zealous activity of Duke Mieceslas and his Christian spouse, Dambrowska. So we learn from Dlugoss, the author of your *Annals* (Book II, page 94). Ever since that time, the Polish nation, always pious and devout, has remained unshaken in her fidelity to the holy religion adopted by her, and has shunned with loathing every kind of sect. Thus, although the sects have spared no effort to get a foothold in the Kingdom, in order to spread therein the seeds of their errors, heresies and perverse opinions, the Poles have only the more staunchly and vigorously resisted such efforts and given still more abundant proofs of their fidelity.

Let us take some examples of this fidelity. Mention must be made, in the first place, of the one to be considered as peculiarly appropriate to our purpose, and by far the most important. This is the spectacle, not only of the glorious memory, enshrined in the sacred calendar of the Church, of martyrs, confessors, virgins, men remarkable for their eminent sanctity, who were born, nurtured, and died in the Kingdom of Poland, but also of the celebration in the same Kingdom of many councils and synods, which were brought to a happy issue. Thanks to the labours of these assemblies, a resplendent and glorious victory was won over the Lutherans who had tried all ways and means to obtain an entrance into and secure a footing in this Kingdom. For example, there is the great Council of Petrikau (Piotrkov) which was held during the Pontificate of our illustrious predecessor and fellow-townsman, Gregory XIII,[1] under the presidency of Lipomanus, Bishop of Verona, and Apostolic Nuncio. At this Council, to the great glory of God, the principle of "Liberty of Conscience" was proscribed and definitively excluded from among the principles governing the public life of the Realm.[2] Then, there is the substantial volume of the Constitutions of the Synods of the Province of Gnesen. In these Constitutions have been committed to writing all the wise and useful enactments and provisions of the Polish Bishops for the complete preservation of the Catholic life of their flocks from contamination by Jewish perfidy. These were drawn up in view of the fact that the conditions of the time demanded that Chris-

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[1]1572-1585.

[2]See Translators' Note at end of Letter.

tians and Jews should dwell together in the same cities and towns. All this undoubtedly shows clearly and fully what glory (as We have already said) the Polish Nation has won for itself by preserving inviolate and intact the holy religion which its ancestors embraced so many centuries ago.

Out of the many subjects of which We have just made mention there is none about which We feel We ought to complain except the last. But concerning this point We are forced to cry out tearfully, "The finest colour is changed." (*Lament, Jer. IV. I.*) To put it briefly, from responsible persons whose testimony is worthy of credence and who are well acquainted with the state of affairs in Poland, and from people living in the Kingdom, who out of zeal for religion, have forwarded their complaints to Us and to the Holy See, We have learned the following facts. The number of Jews has greatly increased there. Thus certain localities, towns and cities, which were formerly surrounded by splendid walls (the ruins thereof bear witness to the fact), and which were inhabited by a great number of Christians, as We learn from the old lists and registers still extant, are now in an ill-kept and filthy condition, peopled by a great number of Jews, and almost bereft of Christians. Besides, there is in the same Kingdom a certain number of parishes of which the Catholic population has diminished considerably. The consequence is that the revenue forthcoming from such parishes has dwindled so greatly that they are in imminent peril of being left without priests. Moreover, all the trade in articles in general use, such as liquors, and even wine, is also in the hands of Jews; they are allowed to have charge of the administration of the public funds; they have become the leaseholders of inns and farms and have acquired landed estates. In all these ways, they have acquired landlord rights over unfortunate Christian tillers of the soil, and not only do they use their power in a heartless and inhuman manner, imposing severe and painful labours upon Christians, compelling them to carry excessive burdens, but in addition, they inflict corporal punishment, such as blows and wounds. Hence, these unhappy people are in the same state of subjection to a Jew, as slaves to the capricious authority of their master. It is true that, in inflicting punishment, the Jews are obliged to have recourse to a Christian official to whom this function is entrusted. But, since that official is forced to obey the commands of the Jewish master, lest he himself be

deprived of his office, the tyrannical orders of the Jew must be carried out.

We have said that the administration of public funds and the leasing of inns, estates and farms, have fallen into the hands of Jews, to the great and manifold disadvantage of Christians. But We must also allude to other monstrous anomalies and We shall see, if We examine them carefully, that they are capable of being the source of still greater evils and of more widespread ruin than those We have already mentioned. It is a matter fraught with very great and grave consequences that Jews are admitted into the houses of the nobility in a domestic and economic capacity to fill the office of major-domo or steward. Thus they live on terms of familiar intimacy under the same roof with Christians and continually treat them in a high-handed manner, showing their contempt openly. In cities and other places, Jews may be seen everywhere in the midst of Christians; and what is still more regrettable, Jews are not in the least afraid to have Christians of both sexes in their houses attached to their service. Again, since the Jews are much engaged in commercial pursuits, they amass huge sums of money from these activities, and they proceed systematically to despoil the Christians of their goods and possessions, by their excessive usurious exactions. Though at the same time they borrow sums of money from Christians at an immoderately high rate of interest, for the payment of which their synagogues serve as surety, yet their reasons for so doing are easily seen. First of all, they obtain money from Christians which they use in trade, thus making enough profit to pay the interest agreed upon, and at the same time increase their own wealth. Secondly, they gain besides as many protectors of their synagogues and their persons as they have creditors.

The famous monk Radulphus was in former times carried away by excessive zeal and was so hostile to the Jews that, in the 12th century, he traversed France and Germany preaching against them as enemies of our holy religion, and ended by inciting the Christians to wipe them out completely. In consequence of his intemperate zeal a great number of Jews were slaughtered. One wonders what that monk would do or say, if he were alive to-day and saw what is happening in Poland. The great S. Bernard opposed the wild excesses of Radulphus's frenzy and in his 363rd

letter, wrote to the clergy and people of Eastern France as follows:—

> *"The Jews must not be persecuted; they must not be slaughtered or hunted like wild animals. See what the Scriptures say about them. I know what is prophesied about the Jews in the Psalm; 'The Lord,' says the Church, 'has revealed to me His will about my enemies: Do not kill them, lest my people become forgetful.' They are assuredly the living signs that recall to our minds the Passion of the Saviour. Moreover they have been dispersed all over the world, so that while paying the penalty of so great a crime, they may be witnesses to our Redemption."*

Again in his 365th letter, addressed to Henry, Archbishop of Mayence, he writes:—

> *"Does not the Church triumph every day over the Jews in nobler fashion by bringing home to them their errors or converting them, than by slaughtering them? It is not in vain that the Universal Church has established all over the world the recitation of the prayer for the obstinately unbelieving Jews, that God may lift the veil from over their hearts, and lead them out of their darkness into the light of truth. For if she did not hope that they who do not believe may believe, it would seem to be foolish and purposeless to pray for them."*

Peter, Abbot of Cluny, wrote against Radulphus, in a similar strain, to Louis, King of the French. He exhorted the king not to allow the Jews to be slaughtered. Nevertheless, as is recorded in the Annals of the Venerable Cardinal Baronius under the year of Christ, 1146, he at the same time urged the king to take severe measures against them, on account of their excesses, in particular, to despoil them of the goods which they had taken from the Christians or amassed by usury, and to use the proceeds for the benefit and advantage of religion.

As for Us, in this matter, as in all others, We follow the line of conduct adopted by Our Venerable Predecessors, the Roman

Pontiffs. Alexander III[1] forbade Christians, under severe penalties, to enter the service of Jews for any lengthy period or to become domestic servants in their households. "They ought not," he wrote, "to serve Jews for pay in permanent fashion." The same Pontiff explains the reason for this prohibition as follows:— "Our ways of life and those of Jews are utterly different, and Jews will easily pervert the souls of simple folk to their superstition and unbelief, if such folk are living in continual and intimate converse with them." This quotation concerning the Jews will be found in the Decretal *"Ad haec."* Innocent III[2] after having mentioned that Jews were being admitted by Christians into their cities, warned Christians that the mode and the conditions of admission should be such as to prevent the Jews from returning evil for good: "When they are thus admitted out of pity into familiar intercourse with Christians, they repay their hosts, as the proverb says, after the fashion of the rat hidden in the sack, or the snake in the bosom, or the burning brand in one's lap." The same Pontiff says it is fitting for Jews to serve Christians, but not for Christians to serve Jews, and adds: "The sons of the free-woman should not serve the sons of the bond-woman. On the contrary, the Jews, as servants rejected by that Saviour whose death they wickedly contrived, should recognise themselves, in fact and in deed, the servants of those whom the death of Christ has set free, even as it has rendered them bondmen." These words may be read in the Decretal, *"Etsi Judaeos."* In like manner, in another Decretal, *"Cum sit nimis,"* under the same heading, *"De Judaeis et Saracenis" (On Jews and Saracens)* he forbids public positions to be bestowed on Jews: "We forbid the giving of public appointments to Jews because they profit by the opportunities thus afforded them to show themselves bitterly hostile to Christians." In his turn, Innocent IV[3] wrote to Saint Louis, King of the French, who was thinking of expelling the Jews from his domains, approving of the king's design, since the Jews did not observe the conditions laid down for them by the Apostolic See: "We, who long with all Our heart for the salvation of souls, grant you full authority by these present letters to banish the above-mentioned Jews, either in your own person or through the agency of

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[1] 1159-1181.

[2] 1198-1216.

[3] 1243-1254.

others, especially since, as We have been informed, they do not observe the regulations drawn up for them by this Holy See." This text can be found in Raynaldus, under the year of Christ 1253, No. 34.

Now, if any one should ask what is forbidden by the Apostolic See to Jews dwelling in the same towns as Christians, We answer that they are forbidden to do the very things they are allowed to do in the Kingdom of Poland, namely, all the things We have enumerated above. To be convinced of the truth of this statement, there is no need to consult a number of books. One has only to peruse the Section of the Decretals *"De Judaeis et Saracenis" (On Jews and Saracens)* and read the Constitutions of the Roman Pontiffs, Our Predecessors, Nicholas IV[1]; Paul IV[2]; Saint Pius V[3]; Gregory XIII[4]; and Clement VIII[5], which are readily available as they are to be found in the *Bullarium Romanum.* You, however, Venerable Brethren, do not need to take upon yourselves even that much reading in order to see clearly how matters stand. You have only to go through the Statutes and Regulations drawn up in the Synods of your predecessors, as they have been most careful to include in their Constitutions everything that the Roman Pontiffs have ordained and decreed concerning this matter.

The kernel of the difficulty, however, lies in the fact that the Synodal Decrees have either been forgotten or have not been carried out. It is incumbent upon you, therefore, Venerable Brethren, to restore them to their pristine vigour. The character of Your sacred office demands that you should zealously strive to have them enforced. It is meet and fitting, in this matter, to begin with the clergy, seeing that it is their duty to point out to others how to act rightly and to enlighten all men by their example. We are happy in the confidence that, by the mercy of God, the good example of the clergy will bring back the straying laity to the right

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[1] 1288-1294.

[2] 1555-1559.

[3] 1566-1572.

[4] 1572-1585.

[5] 1592-1605.

road. All this you can enjoin and command with the more ease and assurance because, as We have learned, from the reports of trustworthy and honourable men, you have not leased either your goods or your rights to Jews and have avoided any dealings with them in lending or borrowing. You are thus, so We are given to understand, completely free from, and unembarrassed by, any business relations with them.

The systematic mode of procedure prescribed by the sacred canons for exacting obedience from the refractory, in matters of great importance like the present, has always included the use of censures and the recommendation to add to the number of the reserved cases those which one foresees would be a proximate cause of danger or peril for religion. You are well aware that the Holy Council of Trent took every care to strengthen your authority, especially by recognizing your right to reserve cases. The Council did not merely refrain from limiting your right exclusively to the reservation of public crimes, but went much further, and extended it to the reservation of acts described as more serious and detestable, so long as the said acts were not purely internal. On divers occasions, in various decrees and circular letters, the Congregations of Our August Capital have laid down and decided that under the heading of "more serious and detestable offences" should be ranked those to which mankind is most prone, and which are detrimental to ecclesiastical discipline, or to the salvation of the souls entrusted to the pastoral care of the bishops. We have elaborated this point at some length in Our *Treatise on the Diocesan Synod,* Book V, Chapter V.

We beg to assure you that every help that We can give shall be at your disposal to ensure success in this matter. In addition, to meet the difficulties that will inevitably present themselves, if you have to proceed against ecclesiastics exempt from your jurisdiction, We shall give to Our Venerable Brother, the Archbishop of Nicea, Our Nuncio in your country, suitable instructions on this point, so that you may be able to obtain from him the faculties required to deal with the cases that may arise. At the same time, We solemnly assure you that, when a favourable opportunity offers, We shall treat of this matter, with all the zeal and energy We can muster, with those by whose power and authority the noble Kingdom of Poland can be cleansed of this foul stain.

Do you, Venerable Brethren, first of all, beg with all the fervour of your soul, the help of God who is the Author of all good. Implore His aid also, by earnest prayer, for Us and for this Apostolic See. Embracing you in all the fulness of charity, We very lovingly impart, both to you and to the flocks committed to your care, the Apostolic Benediction.

Given at Castel Gandolpho, 14th June, 1751, in the 11th year of Our Pontificate.

TRANSLATORS' NOTE

POPE LEO XIII ON FALSE "LIBERTY OF CONSCIENCE."

"And, first let us examine that liberty in individuals which is so opposed to the virtue of religion, namely, *liberty of worship,* as it is called. This is based on the principle that every man is free to profess as he may choose any religion or none.

"But, assuredly, of all the duties which man has to fulfil, that, without doubt, is the highest and holiest which commands him to worship God with devotion and piety. This follows of necessity from the truth that we are ever in the power of God, are ever guided by His will and providence, and, having come forth from Him, must return to Him. Add to which no true virtue can exist without religion, for moral virtue is concerned with those things which lead to God as man's supreme and ultimate good; and, therefore, religion which (as St. Thomas says) "performs those actions which are directly and immediately ordained for the divine honour,"[1] rules and tempers all virtues. And if it be asked which of the many conflicting religions it is necessary to adopt, reason and the natural law unhesitatingly tell us to practise that one which God enjoins, and which men can easily recognise by certain exterior notes, whereby divine Providence has willed that it should be distinguished, because in a matter of such moment, the most terrible loss would be the consequence of error. Wherefore, when a liberty such as We have described is offered to man, the power is given him to pervert or abandon with im-

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[1]II*a*, II*ae* Q. 81, a. 6.

punity the most sacred of duties, and to exchange the unchangeable good for evil; which, as We have said, is no liberty, but its degradation, and the abject submission of the soul to sin.

"This kind of liberty, if considered in relation to the State, clearly implies that there is no reason why the State should offer any homage to God, or should desire any public recognition of Him; that no one form of worship is to be preferred to another, but that all stand on an equal footing, no account being taken of the religion of the people, even if they profess the Catholic faith. But, to justify this, it must needs be held as true that the State has no duties towards God, or that such duties, if they exist, can be abandoned with impunity, both of which assertions are manifestly false. For it cannot be doubted but that, by the will of God, men are united in civil society; whether its component parts be considered; or its form, which implies authority; or the object of its existence; or the abundance of the vast services which it renders to man. God it is who has made man for society, and has placed him in the company of others like himself, so that what was wanting to his nature, and beyond his attainment, if left to his own resources, he might obtain by association with others. Wherefore civil society must acknowledge God as its Founder and Parent, and must obey and reverence His power and authority. Justice, therefore, forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness—namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the State, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic States, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the State must preserve and protect, if they would provide—as they should do—with prudence and usefulness for the good of the community. For public authority exists for the welfare of those whom it governs; and although its proximate end is to lead men to the prosperity found in this life, yet, in so doing, it ought not to diminish, but rather to increase, man's capability of attaining to the supreme good in which his everlasting happiness consists: which never can be attained if religion be disregarded.

"All this, however, We have explained more fully elsewhere.

We now only wish to add the remark that liberty of so false a nature is greatly hurtful to the true liberty of both rulers and their subjects. Religion, of its essence, is wonderfully helpful to the State."

Encyclical Letter of Pope Leo XIII, *Libertas Praestantissimum*, June 20th, 1888.

APPENDIX V

THE FUNCTIONING OF THE GOLD-STANDARD MONETARY SYSTEM

Lest some of my readers may think that I have insisted too much upon the disastrous effects of the monetary system associated with the gold-standard, a few words may be helpful. Money or token-wealth has been invented, to use St. Thomas's expression, for the convenience of exchange and as a measure of things saleable. Thanks to it, families can procure, by the process of exchange, far more easily than by barter, that sufficiency of nature's goods or real wealth needed by their members for a virtuous life. The fact is, however, that the gold-standard system does not aim at the distribution of socially-produced wealth but at making money a source of revenue to the issuers and a means of arriving at the greatest possible control for them by the creation and perpetuation of debt. As a measure of things saleable, money is meant to be stable. The yard measure and the pound avoirdupois may not be altered arbitrarily. Yet "we are in an age of monetary policy," writes Professor Soddy, "when the value of it is continually altered by the means well-known to the banking profession, to make it worth less or more, thus to raise the price level or to lower it. . . . In all this there is not given a moment's consideration to the most elementary principles of justice to the owners of the money, who have a right to receive again value equivalent to that which they have given up."[1] Arbitrary

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[1] *The Rôle of Money*, p. 85 "A sane money system is one that aims at keeping in circulation the largest volume of money that can be absorbed without inflation of the price level . . . the principle of control of the currency of New Zealand should be changed from stability of the exchange rate with sterling to stability of the internal price level."—(A. N. Field, in *Examiner*, May, 1939.)

changes in the volume of currency cause prices to rise or decline; and these arbitrary changes affect the welfare of every citizen. How are they effected? By the contraction and expansion of credit due to movements of gold. Thus we have fixed foreign exchanges with fluctuating internal price-levels. Those who control gold can manipulate the volume of credit, thus controlling the price-level in different countries. And this power can be used to acquire mortgages not only over entire industries but over whole countries. We read in *The Builders' Merchants' Journal* (January, 1939): "For instance, by the judicious transference of (say) ten millions of gold from France to England, a systematic depreciation of probably *ten* times that amount could be brought about in the market value of French securities without undue difficulty, and a corresponding rise effected on the English Exchange. By then transferring the same amount of gold from London to New York, a similar double effect could again be achieved. Next, by transferring the gold from the U.S.A. to (say) Belgium and the Netherlands, the process could be once more repeated. Then by switching the bullion across to England, a similar rise and fall would result. Finally, by shipping the gold from London back to its original resting-place in Paris, French securities would be restored to normal, and British stock values again depressed. The alteration in market values in the case of every gold transfer as above outlined would probably be at least ten times the amount of the bullion actually shipped, and the astute individuals engaged in the execution of this interesting financial roundabout might within the space of two or three years amass (via nominees) anything from (say) £100,000,000 to £500,000,000 by judiciously exploiting the possibilities of the markets—and *without* arousing outcry or general suspicion amongst the investing public. No wonder it becomes possible for banks and other big financial interests to hold 'blanket' mortgages not only (in effect) over entire industries, but also (to all practical intents and purposes) over whole countries."

A concrete example of the swindling depicted by *The Builders' Journal* is given by the late Arthur Kitson in his book, *The Bankers' Conspiracy,* published in 1933. On pages 79 and 80 of that work, we read: "Some years ago the *Bankers' Magazine* gave a startling example of the depreciation in the prices of 325 of our representative investments caused by the withdrawal of £11,000,000 in gold from the Bank of England by a group of Ameri-

can financiers. The transfer of this amount from London to New York during a period of a few weeks caused a fall of prices equivalent to £115,500,000! The absorption of the same gold caused a corresponding advance in the prices of certain American securities. By first selling English securities and buying American, they had merely to transfer so much gold and afterwards reverse the transactions by buying and selling respectively and the game was won! As a well-known financial writer stated at the time: 'These speculators were playing upon two tables at the same time—one in London and the other in New York—with the certainty of winning on both.' "

When a country has been impoverished and disorganised by a stock-exchange coup such as has just been mentioned, an attack on the property of the Catholic Church and the religious orders can be successfully launched by the Masons and other anti-supernatural elements. A typical example is to be found in Spain between 1834 and 1840. The Rothschilds were anti-Carlist in the war of succession, which was going on, because they feared that the success of Don Carlos would mean that they would lose the famous Almaden quicksilver mines. By a "bear" operation on the stock-exchange the Rothschilds sent Spanish securities tumbling down. The Prime Minister, Count Toreno, was forced to resign, and the Rothschilds realised a profit far beyond the amount of the bribe they had given him previously. Count Toreno was succeeded by Mendizábal, a Jew by race and religion. He had been speculating in Spanish securities but had "got the tip" from Nathan Rothschild when the Rothschilds decided to bring about the slump. Mendizábal increased the Spanish deficit. All that and more can be learned from Count Corti's *Reign of the House of Rothschild.* It will serve as a commentary on the laconic information we get in the *Catholic Encyclopedia* (article on Spain) wherein we read: " . . . the Liberals ruled, except in the provinces occupied by the Carlists, and the moderate ministry of Martinez de la Rosa . . . was succeeded by those of Toreno and of Mendizábal, who put up the possessions of the Church for sale (1836)." The *Catholic Encyclopaedia* omits to say that all the convents, with some exceptions, had been confiscated in 1835.[1]

[1]"More than one hundred years ago, the Church in Spain was disestablished and despoiled of all real property, while the Religious Orders were suppressed and dispersed under the laws framed by Don José de Mendizábal, a Finance Minister of that day." *(The Conflict in Spain,* by the Marquis de Merry del Val.)

It makes no reference to the collusion between Rothschild and Mendizábal.

Stabilization of the internal price level of countries is one of the most needed social reforms in the natural order. Without it the demand for social justice becomes a mockery. "Stabilizing money takes the money factor out of price fluctuation and leaves just the non-monetary factors of demand and supply of commodities. As one well-known writer on these subjects has pointed out, the money factor is like the tides of the ocean, and the commodity demand-and-supply factor is like the waves of the sea. . . . The tides are the big factor determining the level of the water, and the waves a comparatively small factor even in the greatest storm. The money factor is like the tides, and is the principal thing in determining the price-level."[1]

HIGH TAXATION AND THE PREPARATION OF THE SERVILE STATE OR COMMUNIST STATE

There is, moreover, another aspect of the question. The crushing burden of taxation due to the payment of interest on debt is utilised as means for the preparation of Communism or of the Semi-Communist State advocated by P.E.P. Let us first hear Arthur Kitson on the burden of debt and then, some Socialist authorities on the end to which taxation is being directed.

The Builders' Journal (April, 1939) quotes the following passage from Arthur Kitson's writings: "Our National Debt on March 31st, 1919, was £7,434,949,429. From 1920 to 1933 inclusive there has been paid towards the redemption of the National Debt £4,104,843,063. During the same period there has been paid in *interest* charges on the debt £4,288,925,186. . . . In spite of this, our National Debt on December 31st, 1933 (including our debt to the U.S.A.), was £7,947,000,000, being £512,000,000 *more* than the original debt of March 31st, 1919! In other words, the

[1]A. N. Field in *Examiner*, May, 1939. He says elsewhere in the same issue: "Money must be made a just measure of value. If it is not, every money transaction perpetrates injustice, with debts on one level and prices of commodities on another level. And injustice sooner or later means the disintegration of the existing social order."

nation has paid on account of the debt and interest charges the sum of £868,000,000 more than the original debt of March 31st, 1919, without reducing the original debt by one shilling!" Money-lending to nations seems to be even more lucrative than lending to individuals! Mr. Kitson, however, in *The Bankers' Conspiracy,* shows that matters were still worse than these figures indicate. The Cunliffe Currency Committee's Report, issued in August, 1918, recommended the restoration of the gold-standard at the pre-War parity "without delay." In *The Bankers' Conspiracy,* p. 92, we read: "In advising the restoration of the gold-standard they are advising the Government to increase the National Debt and so add to the burden of taxation which the British public will have to bear. At present our National Debt approximates to £8,000,000,000! But what are these pounds and with what were they subscribed? The Committee must know that the War Loans were subscribed in 'cheap' pounds, approximating in value to only one-half of the pre-War pounds. Hence our War debt, expressed in pre-War pounds, would be less than £4,000,000,000! By restoring the gold-standard, the public debt would therefore be doubled and become £8,000,000,000 *at pre-war value!* Hence every taxpayer would be compelled to pay twice the amount of taxes in his products and services by reason of the Committee's recommendations. Very nice for the money-lenders and war-loan subscribers, but rather hard on the wealth producers and taxpayers! . . . The money-lenders' code of morals—which the Committee apparently endorses—is that, whilst it is very wicked for debtors to defraud their creditors, creditors are quite justified in robbing their debtors. This seems to be the moral basis of the gold-standard." It may be well to add that Mr. Winston Churchill restored the gold-standard in 1925.

On the other hand, "this high-taxing, high-spending policy is laid down in innumerable Socialist handbooks as an essential preliminary to the imposition of full Socialism. Private enterprise is to be so crushed with burdens of every sort that it is glad to throw in the sponge and quit. . . . 'Taxation is the chief means,' says Britain's Socialist Fabian Society in its Tract No. 127, adding that 'to the Socialist, the best of governments is that which spends the most.' Similarly emphatic was a leading American exponent of Socialism, the late Morris Hillquit (a Jew whose real name was Misca Hilkowicz), who pointed out in his *Socialism*

Summed Up (1913) that by high taxes, shorter hours, and shorter week, freedom to strike, etc., the owners of businesses could be reduced to the point of being glad to be taken over by the State. Another eminent Jewish Socialist, Professor Laski, of the London School of Economics, is equally strong on 'the weapon of taxation' . . . Mr. George Bernard Shaw, eminent British Socialist, puts the bedrock idea of the whole business very bluntly in the British *Labour Monthly* of October, 1921. He said: 'Compulsory labour, with death as the final penalty, is the keystone of Socialism.' . . . In a fully Socialised state, opposition to the ruling clique must from the force of circumstances take the form of underground conspiracy, working secretly until it is strong enough for an open test of strength. Against this danger the ruling clique in turn must protect itself with a gigantic spy service. . . . Russia's gigantic spy service and perpetual 'liquidations' of suspected oppositionists are no accidental features. They are inherent in full Socialism. As to how they work out in practice a former Bolshevik Commissar of Justice named Steinberg gave the following description in the *New York Times* of February 23rd, 1930: 'On the one side, we have intoxication with power and a realisation that anything done by him who wields power will go unpunished; and, on the other, fear, depression, silent hatred and sycophancy; the rise of two classes, masters and slaves. In turn the relations among the suspects become themselves perverted. In the struggle to win the favour of the authorities, treachery assumes appalling dimensions. All become slaves with respect to the government, and wolves with respect to one another.' The fatal defect of Socialism is its utter incompatibility with respect for personality. . . . Human freedom is drowned in an ocean of materialism. . . . The Marxian class-war is intended solely to set the Christians at one another's throats. . . . The whole trend of Socialism is to deprive Christians of their property and to reduce them to a sub-human, animal status. It puts them in the position the *Talmud* says it is their destiny to occupy. Finance-Capitalism began the work. Socialism completes it."[1]

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[1]A. N. Field in *Examiner*, May, 1939.

APPENDIX VI

NOTE ON DEMOCRACY

The word "Democracy" is used in a variety of senses but it properly signifies a particular form of government. It is government by the people as contrasted with Monarchy and Aristocracy, which are governments by one man and by a few men respectively. The difference between these three morally lawful kinds of government is a difference in the form, not in the purpose or end, of government. The end of government is the same for all forms: it is the promotion of the common good of the people as a whole and the safeguarding of their rights as persons.

We must distinguish between *Direct* Democracy and *Indirect* Democracy. Direct Democracy is found where the ordinary citizen actually governs in person. This form existed in ancient Greece and still exists in the Landesgemeinde of some of the Swiss Cantons. But it is possible only in small communities. Indirect Democracy is that in which the people govern by their representatives. This is the only form of democracy possible in large states or nations.[1] But here again we must subdivide, for there are two kinds of Indirect Democracy, the legitimate form and what we may call the Rousseauist-Masonic form. The legitimate form of Indirect Democracy is that in which those who govern are, firstly, chosen from among the whole people; and secondly, designated by the votes of the whole people. Authority has its source in God. This is democracy as understood by St. Thomas. It is one of the forms of government possible *de jure*, to be adopted or not by a people according to history and circumstances. In certain circumstances it will give excellent results, but it will not do so infallibly. The Rousseauist-Masonic form of Indirect Democracy should rather be called Democratism. It is a philosophico-religious myth based upon two dogmas: firstly, the dogma of the Sovereign People, that is to say, of the People always in possession of Sovereign Power, of which they, not God, are the source, and considering those who govern as their delegates. These delegates

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[1]Thus far I have summarized an excellent article in the *Irish Independent* of January 11th, 1937, by Most Rev. Dr. Browne, Bishop of Galway.

owe obedience to the People instead of being looked upon as Rulers who must be obeyed; secondly, the dogma that the vote of the people makes or creates what is right and just, thus again exalting man to the place of God.

In spite of the fact that this Rousseauist-Masonic democratism has been frequently condemned by the Catholic Church,[1] the functioning of legitimate democracy is deeply influenced by these errors. Many Catholics proclaim that "the people can do no wrong" and that "all men are equal" without being aware of the Rousseauist tinge of their thoughts. Many politicians seem to think that a majority at an election puts them above the moral law. These evils are intensified by the fact that behind the façade of democracy, states and nations have come to be dominated by private financial interests. "This domination is permanent, irrespective of the party in office. All parties require money, and it often becomes profitable to the Money Power to finance all alike. . . . Party government has completely failed during recent years to give the nation any real protection against the most dishonest and unprincipled manipulations of the money system by private interests which have turned legislatures into a marionette show with puppets moved on wires from behind the scenes."[2] What masquerades as Democracy throughout the world is, therefore, in great part, government by certain financial groups more or less inspired by Rousseauist-Masonic naturalistic theories.

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[1]Notably by Pope Pius X in his condemnation of the *Sillon*, August, 1910. Pius X there quotes Leo XIII. Cf. *The Mystical Body of Christ in the Modern World*, pp. 42, 43.

[2]A. N. Field in *Examiner*, May, 1939.

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